

ROSH HASHANAH GREETINGS!

The Indiana Jewish
POST & OPINION

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\$1



AIDING A FRIEND — Mayor Teddy Kollek is in a tough fight to retain his seat, and who does he bring in to help him persuade the voters but Isaac Stern. They are shown here with the noted violinist performing on a platform at the Ben-Yehuda mall.



DIFFERENT PROTEST — The plethora of protests almost daily in Jerusalem against almost any move that Israel makes may have caused Jews of the world to wonder if anything positive ever meets with approval of the public. This one probably does. The protesters are from the Society for the Protection of Nature in Israel and the signs they hold read, "Even Lot's Wife Never Saw Such a Scandal" and "Law Died at the Dead Sea." They were condemning the proposed Dead Sea Concession Law, which would enable bypassing of an environmental development survey before construction could begin.

Talks are so fortuitous derailment impossible

WASHINGTON — As the two sides sat down under the most fortuitous conditions to iron out any impediments in the draft agreement it was almost but not quite impossible for the talks to be derailed at this late date.

There were protests from the intractable on both sides, but the progress is so far advanced that nothing but some unforeseen upheaval could possibly derail the proceedings.

From the Jewish side there was a group of some 20 protesters from the militant Kahane Chai organization who sat down in the driveway of the Main C Street entrance to the building where the talks were proceeding to

Draft Agreements Main Points

- ✓ Foreign and security affairs will be left in Israeli hands.
- ✓ Settlements and their residents will be in Israel's responsibility.
- ✓ The Jordan River bridges will remain in Israeli hands, and there will be no corridor linking Jericho and Gaza.
- ✓ A Palestinian police force will take control in Jericho and Gaza once the Israeli Defense Force withdraws to its new deployment in the area.
- ✓ Jerusalem's Arabs will be able to vote in polling stations set up outside the city.
- ✓ The issue of Jerusalem and Jewish settlements were excluded from the interim agreement.
- ✓ Within two months after the declaration of principles goes into effect the two sides will conclude an agreement on the withdrawal of Israeli forces from the Gaza Strip and the West Bank town of Jericho.
- ✓ Once Israeli troops have withdrawn from Gaza and Jericho a five-year transition period will begin in the administered territories.
- ✓ Israel will begin granting the Palestinians in the West Bank and the Gaza Strip authority to administer such areas as health, education, social welfare, tourism and taxation.
- ✓ The two parties will establish a joint Israeli-Palestinian Committee to deal with issues requiring coordination, other issues of common interest, and disputes.
- ✓ Authority will eventually be turned over to a Palestinian self-governing council whose members will be elected in a referendum throughout the territories within nine months after the declaration of principles is signed.
- ✓ Palestinian residents of eastern Jerusalem will be allowed to vote in those elections, which will be held under agreed supervision and international observation. But the self-governing arrangement will apply only to the West Bank and Gaza Strip.
- ✓ Discussion of such issues as the final status of the territories, Jerusalem, Palestinian refugees and Jewish settlements in the territories will begin no later than at the start of the third year of the transition.

chant "Rabin is a traitor" and "No retreat from Jewish land."

Just around the corner on 23rd St., where the Syrian negotiators enter and leave for their talks another group staged a protest calling attention to the plight of Syrian

Continued on page NAT 5

Matchmakers trying to help singles meet

Judging by the match-making efforts going on, this could be a great time to be a Jewish single in Indianapolis.

Zoltan and Gisela Weisz recently threw a weekend party for Jewish singles that was sure to have made some of them at least acquaintances.

There has been a revival of the effort to help formerly married singles with children socialize.

The latest report to come in is from Indianapolis Hebrew Congregation, which for about a year has been operating a matchmaking service, the Shiddach Network.

IHC Singles Coordinator Connie Braun says the network now has more than 120 participants.

Original plans, Braun said, were to include an individual matchmaking service as well, but she said the necessary commitments for that have not come about. However, many people have met and new friendships have formed. IHC has an album listing

singles seeking to meet other singles. It includes recent photographs furnished by the applicants.

Braun has offered to arrange even weekend or after-5 hours for people to come in and use the album.

Participants are asked to sign a confidential application and release agreement. On the application they write about themselves and the sort of person they wish to meet. The form available to other singles to see lists the applicant only by first name.

Membership in the network costs \$18 per year to cover the administration expense. The number 18, of course, = *Chai*, Life, in Hebrew numerology.

The user of the album who finds somebody he or she wishes to contact fills out a pre-printed postcard that is left with Rabbi Jonathan Stein's secretary, Pat Neal. The recipient of a postcard is urged to review the sender's file before responding with a response postcard that will be mailed by Neal or Braun.

Jurors need to know rights says lawyer R.J. Tavel

The recent Indiana Court of Appeals ruling that criticized how Marion County criminal cases are assigned to judges could create a backlash that worsens the jury system, says attorney R.J. Tavel.

Tavel is a Libertarian who says judges and prosecutors despise juries. That especially includes, he says, the former Marion County prosecutor, Mayor Stephen Goldsmith, and current Prosecutor Jeffrey Modisett. He says prosecutors and judges keep jurors ignorant of their powers. He favors informing jurors of their full legal rights.

Tavel organized a demonstration Tuesday in which 12 people marched in a procession downtown, carrying gavels and wearing black robes "to demonstrate that every citizen is a judge when they serve as a juror."

Tavel says he sides with State Rep. William Crawford, D-Indianapolis, who has repeatedly tried to gain enactment of a law that would expand jury pools so that they will not be restricted to registered voters, but will represent a greater cross-section of citizens.

Crawford's stance has received a boost recently with the Mike Tyson case ruling concerning judges.

Tavel says Crawford is "absolutely right." But Tavel says he believes that if jury pools are expanded, prosecutors and judges will fight back

by taking away lawyers' rights to select the jury. Instead, he says, they will make the jury judge-appointed. In federal cases, judges already select the jurors, but they allow some challenges to jurors by the lawyers.

If judges alone select jurors, Tavel says, judges will be enhancing their already great powers, which will be a threat to citizens' rights.

"Judges and prosecutors have nothing but contempt for jurors," Tavel says. "They don't believe they're sophisticated and they don't believe they're capable of handling complex matters. The jury selection method is a rubber stamp to weed out anyone

with a conscience and a clear conviction on any issue."

Tavel further asserts that jurors are largely in the dark about their right to judge the law of a case as well as the facts, to act on their own conception of the law instead of the court's instructions and to question witnesses.

Tavel is state coordinator of the Fully Informed Jury Association, a national group.

He says the ancient Hebrews read and discussed the law and viewed the law as the most important thing in their lives. His own efforts, he said, simply carry out the dictate of Deuteronomy 16-20: "Justice, justice shall ye pursue."

Shoah losses to be lamented

The community's annual gathering in remembrance of the Holocaust will be Sunday Sept. 19 at B'nai Torah Cemetery.

The memorial gathering will form under a tent at the cemetery at 1 p.m., "rain or shine," Albert Fischel announced. The Bluff Road entrance to the cemetery is closed. Entrance is only from West Street.

Fischel recalled that members of the Indianapolis community have met in front of the Holocaust memorial at the

cemetery since the early years of Rabbi Nandor Fruchter of blessed memory.

Rabbis Shlomo Crandall, Laurence Milder, Dennis and Sandy Sasso, Jonathan Stein and Cantor Ray Edgar will participate in the service, he said.

"This year, the appeal to attend the memorial service goes out to the entire Jewish community," Fischel said. "The number of those who survived the Holocaust, or could miraculously escape, is

Continued on page 6

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Happy New Year.

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Committees forming for '94 conference

The organizational chart is beginning to fill in for next August's national meeting at Bloomington of CAJE — the Conference on Alternatives in Jewish Education.

Education Director Marcia Goldstein of Indianapolis Hebrew Congregation is assistant chairperson for the event, with overall organizational chores being handled by an Ohio woman, Candace Kwiatek.

Cindy Wides of the Jewish Community Center, who heads the city's Jewish Education Directors Council, is chairperson for child care and youth activities, Goldstein said.

Wides is joined by Marcy Klapper and Judy Sosin as chairpersons of the committee on children and youth.

Doreen Gray and Joanie Waldman of Beth-El Zedeck and Janice Schachter of Indianapolis Hebrew Congregation head the hospitality committee.

Goldstein said Ora Leivant, director of educa-

tion at the Bureau of Jewish Education, and Rabbi Laurence Milder of IHC head the evening programming. Evening programming at national CAJE events has come to include "stars" in Jewish music, ranging from the serious cantorial to the lightest and most modern.

Goldstein explained CAJE will include 750 workshops for CAJE and a catalogue 1.5 inches thick.

Leivant said it should be noted that BJE is a co-sponsor of the conference and has received \$25,000 in Federation funds to help produce it.

Others involved include Elaine Arffa of IHC and Joanne Eframian, a teacher at the Hebrew Academy.

Eframian will be on the hospitality committee and media center committee.

Services Sunday at S.T. Cemetery

Rabbi Maaravi will conduct prayers for those who request them at Shaarey

Media center, in this case, means a center for teachers, parents and others involved in the Jewish education of children to learn about new games and teaching materials.

Eframian said there will be "wonderful new ideas" to sample.

She said CAJE also will be a chance for Indiana Jews to show the vitality of their communities and a chance for the Indianapolis Jewish community as the state's largest to "put on our best face."

People who volunteer to help will be glad they did, she said.

"The feeling, the *ruach* — you feel like you're high on Judaism" at a CAJE conference, Eframian said.

Tefilla Cemetery this Sunday between the hours of 11 a.m. and 3 p.m.

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Homebound can listen by radio to holiday rites

People unable to attend worship during the High Holy Days will once again be able to hear the service over radio from Indianapolis Hebrew Congregation.

WXLW (950 AM) and WICR (88.7 FM) have agreed again to provide the service.

The Rosh Hashanah evening service will be broadcast Wednesday, Sept. 15, at 6:30 p.m. on WXLW-AM.

Rosh Hashanah morning service will be broadcast

Thursday, Sept. 16, at 8:30 a.m. on WICR-FM.

The Yom Kippur evening service will be broadcast Friday, Sept. 24, at 6:30 p.m. on WXLW-AM.

The Yom Kippur morning service will be broadcast Saturday, Sept. 25, at 8:30 a.m. on WICR-FM.

There will be sign language interpreters at the service for members who are hearing impaired and understand American Sign Language.

לשנה טובה תבואו



FROM ALL OF US AT
LAZARUS

About the poet

(The P-O generally avoids printing poetry, but "Wrecks" seemed so right for Rosh Hashanah, we made an exception.)

Bonnie Maurer, 44, is a working poet. She is starting her tenth year as a visiting poet in schools and for senior citizens organizations throughout Indiana.

She did not write "Wrecks" as a Rosh Hashanah poem, but agreed it's fitting for the holiday.

Her work is funded by grants from the National Endowment for the Arts administered through the In-

diana Arts Commission.

She has two master's degrees and also teaches college courses. She has taught English, poetry, literature and English as a second language (ESL, for short). She also plans to begin an expressive therapy session to help people recover from substance addictions through writing.

Maurer also has taught ESL on a volunteer basis for Russian Jewish immigrants.

"My husband and I taught them baseball, all the baseball terms. And we took them to an Indians

baseball game."

Maurer's husband is Jeff Freemas, a mental health therapist at Metro Health and in private practice. They have two children, a 5 1/2-year-old and a baby not quite a year old.

The poem is about her love for her father, Julius Maurer, who grew up in a car parts business and eventually created Wrecks Inc., now run by Bonnie's uncle and his son.

The poem also is about making art and about honoring the occupation of your parents.

She said her father made a large mural of hood ornaments and steering wheel

symbols he and his children gathered from the wrecking yard

Wrecks

Having caught sight of the wrecker passing me on the highway, a poor yellow crackup on its flat bed, a jeep pale yellow as the moon luminous on this unhappy grill, this sideswiped smile, these doors beating like broken wings — the angels who thought speed was heaven have flown away —

I follow it to the junkyard I have known, the fifty acres of wrecked cars my father made. Father came home with dirty hands — mechanic of death — and washed them clean every night before dinner. I lived like a queen from accidents, crown of chrome and spidered glass.

One day we stood among odd parts: engines, wheel rims, and axles. Cars stripped clean, held in the grip of claws, dropped into the crusher's flat jaws. "Who will be inscribed in the Book of Life for another year?" Father said. "Who shall live and who shall die?"

Now I stick flowers in burnt out hollows of radiators, clutch plates, exhaust pipes I have dabbed in patina green. Who does not have a secret sculpture garden of the heart? Father, if you had been the fishmonger and you brought home carp to swim in our bathtub in Brooklyn, today I would be choosing the fish bones on the bank and thinking of you.

— Bonnie Maurer

HAPPY NEW YEAR

**L'Shana
Tova**

*May you be inscribed
in the Book of Life*

5754 The Jewish National Fund expresses deepest appreciation to all who supported its Operation Promised Land campaign over the past year. In 5754, we will continue developing the terrain for housing, building reservoirs, blazing roads, and transforming the land of Israel to improve the quality of life for all its citizens. JNF is the land — and through your support, we will fulfill the promise!

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Rosh Hashanah

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I HEARD IT ON TUESDAY

Beautiful Banff was a summer hit for vacationers

By GISELA WEISZ

TEL.: 255 5019

FAX: 255 1660

NATURAL BEAUTY:
Three couples, Yudie and Irv
Becker, Libby and Dave Fogle



and Rita and Norm Cohen recently visited Banff, the Canadian town on the Bow River in

southwestern Saskatchewan, near the British Columbia border. The town is the headquarters of Banff National Park (established 1885), renowned for its magnificent mountain and glacier scenery, and for its abundant wildlife. The Hooiers saw bears and elk peacefully meandering a few yards from the roads.

The couples walked the famous ice fields and were in awe of picturesque Lake Louise in the Canadian Rockies. Within Banff National Park, the small (2.4-km-long/1.5-mi) lake lies at an altitude of 1,728 m (5,670 ft) and is

framed by tall, glacier-topped peaks. The three couples were among several in the community who visited the beautiful Banff area this summer.

"A NIGHT OF NACHAS" is the title of this year's Beth-El Zedeck fund-raiser. At the congregation building, slated for Nov. 13, following a dinner by Thomas Caterers of Distinction, an auction will take place for four round-trip tickets to Florida, a morning and lunch with Mayor Steve Goldsmith, a fur piece and other numerous valuable items. For reservations for the entertain-

ing evening call 253-3441.

NEW FIELD: Esther Kremer joined Century 21 Realty Group in June and shortly after she was honored for her efforts in real estate sales and earned the title: "Sales Associate of the Month." Congratulations!

RECTOR: Welcome to Rabbi Shlomo Crandall and his family, newcomers to Indianapolis. Rabbi Crandall is the new spiritual leader of B'nai Torah.

STRENGTH WITHIN:

"Achavat Chinam" means Unconditional Love. This is the name of a committee under the aegis of the Jewish Federation of Greater Indianapolis. Members of the group plan to work toward creating greater cooperation among Jewish women for the community's common goals. Committee members are Barbara Bailie, Ruth Feinberg, Heulwen Franklin, Etana Friedman, Anna Ruth Hasten, Lynne Himmelstein, Sharon Mishkin, Miriam Resnick, Suzi Rusk, Carole Tavel and Roberta Wurzman. The first

Continued on next page



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Gisela

Continued from prev. page
meeting of this committee will be Sept. 20 at the Jewish Community Center.

POLITICS: Marilyn and Gene Glick will make their home available to the State of Israel Bonds organization for a reception on Sept. 22. Dr. Ralph Nurnberger, a Washington political analyst, will speak.

I APOLOGIZE: In my report of Aug. 28, by mistake Dr. Goldman, the groom's father's name was written incorrectly. The correct version

is: Esther and Leo Selig's granddaughter, Jennifer Skolnik, married Andrew Goldman. He is the son of Barbara and Dr. Paul Goldman!

HOSPITALITY: Thursday, on Rosh Hashonah at 3 p.m. the Indianapolis Hebrew Congregation invites singles for their annual Singles Open House at the temple.

BACK BEFORE SCHOOL: Arlene and Tom Grande and their children, Jackie, Mike, Brian, Laura and Ben, have returned from Traverse City,

Mich. They spent time on the beach and on a boat. During this vacation they also visited the sand dunes and Traverse Bay.

FOOD & FRIENDSHIP: The Indianapolis Hebrew Congregation's sisterhood is preparing an evening of adventure. The date is Feb. 26, and the event is "February Fantasy." A progressive dinner at a number of homes will be offered, as well as delicious baked goods made by sisterhood members. For this event call Nancy Felsner 872-0467, or Esther Fishman, 848-1002.

VISITORS: Helen Engel had her daughter and grandson, Gloria and Robby Peper, visiting her in August.

PROMOTION: Congratulations to Jack Cotlar, who was named medical director for the Indianapolis Life Insurance Co.

Depression expert to speak

A national researcher on mental health, Dr. Stan N. Finkelstein, will be the keynote speaker Thursday, Sept. 23, at the Westin Hotel, at a conference on depression in the workplace.

The event is part of a national campaign to increase

LX: Bois and Bernard Segal celebrated their 60th wedding anniversary on Aug. 13. First they visited Washington, D.C., where their son Thomas Segal lives with wife Eileen and children Jennifer and Brian. Later they celebrated with friends and family in the Illusion restaurant in Carmel.

public awareness about clinical depression.

Finkelstein is a senior lecturer in health policy and management at the Massachusetts Institute of Technology. He is co-author of a new national study on the impact of depression in the workplace and the economy.

There is no charge for the event, but pre-registration is required. To register, call the Mental Health Association in Marion County, 251-0005.

Shoah

Continued from page 2
dwindling year to year.

"The time has come that all Jews, including second and third generations of survivors, show awareness of the great tragedy in the 1930s and the 1940s. It is our duty to see to it that the memory of the 6 million is kept alive and not be considered 'a thing of the past.' There cannot be a 'past' for what happened half a century ago. We who have suffered most, the Jewish people everywhere, must show the world that we mean it: to remember our 6 million."

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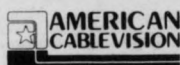
The really bad news

is that it's cable customers like you who will be bailing the networks out. A year from now, if certain networks get their way, you will start paying for programming your neighbors will continue to get free. It's like a network tax on cable customers, only you'll have to pay it twelve times a year.

Now, is that any way to treat your neighbor?

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NORM WEISMAN

FLASH! Chuckles. Political speeches are like the horns of a steer—a point here and a point there, with a lot of bull between... AND... A com-



mentator writes that women will be asked to vote on the "broad" issues... AND... Alaska and Texas should cooperate. It could be a paradise for Alaska if the air were a little warmer. And who has more hot air than Texas?... AND... A recent poll shows that 8 out of 10 people believe we are in a recession. The other two have jobs... AND... You owe it to yourself to become a success. After that, you owe it to the IRS... AND... Where do people who live beyond their income get the money to live beyond their means?... AND... "Be your-

self" is the worst advice to give some people.

FLASH! The B'nai B'rith Lodge #58 was honored with a beautiful plaque at the District Two convention held in Indy last June. They deserve it. Also, there's a handsome plaque on a wall in Shapiro's meeting room, with the words, "Official Site Of The B'nai B'rith Lodge #58." Thanks, Brian Shapiro.

FLASH! Congrats to Irv and Pat Linderman, who will be celebrating their 50th anniversary on Sept. 12. Their children will host a lovely party for them at the North Willow Farm Club House. A wonderful happening and our wishes for many more anniversaries to share with your loved ones, family and friends.

FLASH! A true-ism that happens every year. No matter how many New Year cards you send, the first one you receive is from someone you missed.

FLASH! Dr. Rita Stein is enjoying the visit of her brother, Hyman Fish, of Buffalo, N.Y. Hy is a retired accountant, 84 years of age. He plays the piano and often

plays for the Jewish organizations and Jewish Home in Buffalo. So while visiting Indy, he very generously gave a concert at Hooverwood last Wednesday afternoon, combining classical with the popular oldies which the residents sang. Hy, come back soon again. Your audience enjoyed your music.

FLASH! A tee hee. If you want to know how many friends you have, just buy a cottage on a lake... FLASH! It's a shame that only Congress can raise Federal taxes. Wouldn't you call that discrimination?

FLASH! Popular Phil Pecar, historian for Broadmoor, just wrote the beginning of the history of the club, which began in 1922. It started in an empty storeroom at 25th and Meridian St. The clubhouse consisted of a pool table, two poker tables and a long wooden board stretched across two sawhorses, which was used as a table. A salami and a loaf of pumpernickel were served. More excerpts from Phil's Broadmoor history will appear in my column from time to time.

FLASH! The holidays will soon be here. If only people

could realize the preparations that go on behind the scenes, which we take for granted, is unbelievable. We are blessed with temples and synagogues, and doubly blessed with having great rabbis and cantors who make our services something special. Personal from Laura, my son Sandy, my daughter Allison and myself, to all a Happy and Healthful New Year. I love our community. Amen.

FLASH! Daffynitions. (Taxi driver)-One who drives his customers away. (Thermometer)-Should be purchased.

Continued on next page

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your friends at



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Norm

Continued from prev. page chased in the winter because it's much higher in the summer. (Husband)-Is like a car. If you take care of him you won't have to be getting a new one all the time. (Circus)-A group that carries on, where Congress left off. (Income)-Is something you can't live without or within. (Secrets)-Are things we give to others to hold for us. (A subway's motto)-The public be jammed.

FLASH! Mazel Tov to our former residents, Paul and Mildred (Stein) Braizar, who have been living in Florida for many years, and just celebrated their 50 years of wedded bliss. Attending this celebration were Paul's sisters from Indy, Sarah/Sid

Sackowitz, Rose Stein and Bess Sacks. May you both enjoy many more happy anniversaries.

FLASH! Norm's philosophy of the week. "If you don't believe in seat belts you'd better believe that there is an 'after-life.'"

FLASH! Congrats to the "DeFeet" Keglers who just won the Tuesday night bowling league at Woodland Bowl. (The reason they called their team "De Feet" was because the captain of the team is Dr. Irwin Malamet, a podiatrist.) The rest of the winning team was Alan Atlas, John Hene, Jeff Horwitz and Galinton Bryan. All received beautiful trophies. They also bowl in the B'nai B'rith Sunday League.

FLASH! A heart-warming birthday greeting to my wonderful wife, Laura. (I shall present her with a "martyr's" medal.) Laura, says she feels like Henny Youngman's wife, as she has to listen to the same old jokes every day. So to Henny Youngman's wife, Laura says, "Take my husband, please."

FLASH! Sylvia and Jack I. Cohen are back from Canton, Ohio, where they attended a Greek Festival and enjoyed three days of Greek dancing.... FLASH A true-ism. He who speaks when he is angry, will make a speech he will always regret.

FLASH! I love this. A fellow walked into the police station and said, "My wife drew \$5,000 from the bank and I think she ran away." The police sergeant asked, "Weren't you suspicious when she drew out the \$5,000?" The reply was, "No, she told me she was going to the supermarket."

FLASH! Jest for laffs. The one thing harder than sticking to a diet is keeping quiet about it... OR... Judge: Gentlemen of the jury, have you reached a verdict? "We have, your honor. We find that the man who stole the car is not guilty." (Justice?)... OR... Show me a man who has both feet on the ground and I'll show you a

man that can't put his pants on.... OR... She said "You're the last man I ever expect to marry." He said, "How many are ahead of me?"

FLASH! Happy birthday greetings to Dr. Steven Bailie, Ben Reck, Sylvia Marks, Don Goldman and Bert Farber... Happy anniversary greetings

to Dr. Ben/Joan Fisher; Marvin/Debbie Klapper and Dr. Ed/Phyllis Gabovitch. You-all have fun.

FLASH! An archaeologist unearthed a scroll in Israel that was over 500 years old. Having it finally deciphered, it was found to be "Norm Weisman's jokes."

Former Klan 'Wizard' to tell about KKK

Ernest Heppner will speak for the Indianapolis Jewish Community Relations Council to air Oct. 9 as part of a televised panel discussion about the Ku Klux Klan.

That discussion on the WRTV, Channel 6, "Faces of Faith" program will be a followup to a program that will air Oct. 2, an exclusive interview with the Rev. Johnny Lee Clary, a former KKK imperial wizard.

The taping of the Clary interview will be Sept. 15, 12:30-2 p.m. There are limited seats available for studio audience members. For reservations, contact the Church Federation of Greater Indianapolis, 926-5371.

The Church Federation announced the programs as a response to the plans of the KKK to hold a demonstra-

tion in Indianapolis in October.

Clary will discuss his days in the Klan and his present commitment to be open to all people in his ministry.

On the panel with Heppner will be the Rev. Kenneth Taylor of St. Bridget Catholic Church, Cathy Cox-Overby, executive director of the Interreligious Commission on Human Equality, and M. William Lutholz, author of "Grand Dragon" D.C. Stephenson and the Ku Klux Klan in Indiana.

The Rev. Angelique Walker-Smith, host of "Faces of Faith" host, said the program's goal is to bring out factual information about the Klan and its philosophy from a religious perspective.

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CRITIC'S CORNER

One talented lad portrays another

By CHARLES EPSTEIN

A simple but extremely effective picture is surprising a lot of movie-goers this summer. "Searching For Bobby Fischer" is a wonderful film



about a real person, Josh Waitzkin, a gifted 7-year-old who plays chess like a master.

Josh is played by an alluring young actor named Max Pomeranc. He has the difficult role of being a typical kid of 7 while being an expert chess player. He also is a different kind of kid, believing in fair play and having some sensitivity for his opponents, which really irritates his teachers.

Ben Kingsley is his reluctant tutor but he is emotionally and "professionally" drawn to this admirable young lad. The relationship between Kingsley and Pomeranc is not always smooth. Kingsley is a rough task master. There is also the street-wise teacher played by Laurence Fishburne, who plays speed chess for quick cash in Washington Square in New

York City. The park is full of old chess champions. The techniques Fishburne shows Pomeranc are unacceptable to Kingsley. And so the conflicts start as to what is best for Josh.

Josh likes the chess playing in the park. He admires the challenge of speed chess, even though this kind of chess is frowned upon in the elite chess tournament halls.

Josh's father is played by Joe Mantegna who pours forth his love and understanding for his son. He tries to do what is best for him. He arranges lessons with Kingsley. He accompanies the boy to all the chess tournaments. His open encouragement helps Josh immensely.

Chess is the medium for this film — not its message. It deals with male bonding. Josh has a wonderful relationship with his father as well as his mother, expertly played by Joan Allen. Fishburne is attracted to Josh through his extraordinary chess playing. And Kingsley is trying to keep this brilliant talent from being wasted.

New year, new rabbi here

Congregation B'nai Torah is beginning the new year with a new rabbi, Shlomo S. Crandall.

Crandall says it is his goal to begin diversified programs for members of all

"Searching For Bobby Fischer" I hope will be nominated for many Academy Awards, but I am afraid it might be over-shadowed by the big blockbuster films. Steve Zaillian wrote the screenplay and also did a superlative job in directing his first film. The editing and photography are also first class. Cinematographer Conrad Hall has a lot to do with the success of this movie.

You can be wholly ignorant of chess and enjoy this motion picture. The relationships are the main thrust. The acting is superb and I must reiterate that little Max Pomeranc displays enormous talent as Josh.

There is much humor in the story and there are a lot of emotional tugs. Be prepared. Bring a few tissues. The emotional twinge this film brings you is uplifting. And what is most pleasing is that this is a true story. Josh Waitzkin lives and still plays chess. His story at the age of 7 is a marvelous piece of film entertainment.

Lawyers named tops in poll of peers

Judged by their peers, several Jewish lawyers have been chosen as among the best in Indianapolis in their specialty areas of law.

The listing is in the latest Indianapolis Monthly magazine.

Ronald E. Elberger was chosen as among the best in media, entertainment and sports law. Elberger's best-known client is late-night TV comedian David Letterman. Also among the top in media law, his peers said, is Craig E. Pinkus.

Franklin I. Miroff was chosen along with Steven M. Kirsh as among the best in adoption law. Miroff also was named among the best in family law, along with Audrey K. Grossman, Marvin Mitchell and Andrew Z. Soshnick.

Criminal defense stand-

outs included Richard Kammen.

Mitchell was named among the best in corporate law.

Among personal injury plaintiff lawyers, Louis Buddy Yosha was chosen by his peers as among the best.

Specialists in bankruptcy and creditors' rights chose Henry A. Efromson and Elliott D. \ as outstanding.

Steven L. Tuchman was named a top pick in immigration law and Gregory K. Silver in environmental law.

Among the top tax lawyers, his peers chose Stephen H. Paul.

Wayne C. Kreuscher was chosen a top attorney for the defense in products liability cases.

In the areas of pensions and profit sharing, fellow lawyers picked Alan A. Levin among the best.

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Cultural arts blooming anew at Center

Cultural arts are seeing a new bloom at the Jewish Community Center, under Penny Rosenthal, cultural arts director, and Linda Cadore, in charge of Jewish resources.

The big change, Rosenthal says, is that the cultural arts committee has been divided into five disciplines: dance, music, literature, theater and visual arts.

"We've divided them up for many reasons. One is for practical reasons. People who are truly interested in, let's say, dance don't necessarily want to come to every meeting throughout the year and listen to the planning of music events or theater events.

She praised her co-chairpeople, Katy Cantor and Susan Kleinman, as the ones who really worked on dividing the arts into disciplines and seasons.

"For example, literature

this season happens in October. Our literature people may not have to meet till summer to prepare for next October, other than a followup meeting.

"Wordstruck happens only every other year," for example, Rosenthal said. Wordstruck, the Indiana festival of books, will include a lecture Saturday, Oct. 9 at 7:30 p.m. at no charge by Albert Vorspan, on "Tough Choices — Jewish Perspectives on Social Justice." That's the topic of his latest book, co-authored with David Saperstein. Wordstruck is a project of the Indiana Humanities Council and is partially underwritten by funds from the JCC, which will be just one of several venues for the literature event.

Other October literature highlights include:

— A luncheon Saturday, Oct. 12, in conjunction with Congregation Beth-El

Zedeck's scholars-in-residence program. Deborah E. Lipstadt, a professor at Emory University in Atlanta, will speak on revisionism of modern Jewish history and the Holocaust. The price is to be announced.

— A panel discussion at 7:30 p.m. Tuesday, Oct. 19, at JCC will focus on Lipstadt's lecture. Leading the discussion will be Helene Flanzbaum, a Butler University professor. Other panelists will be Ernest Heppner of the B'nai Brith Anti-Defamation League, John Barlow, dean of liberal arts at IUPUI and IUPUI history professor Carolyn Blackwell, an authority on the Holocaust era.

Many of the cultural events are listed in the JCC catalogue, including the Emil Leyvand 70th birthday violin concert Sunday Sept. 12 at 2 p.m. Leyvand, a violin virtuoso, is former concertmaster of the Symphony Orchestra of Radio and Television of the U.S.S.R. He will perform classical Jewish, Russian and American music. There will be no charge for the concert.

Looking ahead into 1994, there will be a juried chil-

dren's art exhibition and art contest in April with the theme of Jewish family life; a reader's theater directed by Harriet Glazier May 7 or 8, the annual Israelfest (no charge) sometime in June and there are hopes for scheduling social dances, a master's dance class, a film series, a musical event and cultural arts fund raiser, Rosenthal said.

Rosenthal said people will see more getting done in cultural arts now that there

has been a division into the separate disciplines and seasons assigned for various events.

"We can really focus in on things. Instead of having 40 people who want to talk about something, you have small groups of six or seven around someone's dining room table....I think it makes it more attractive to people because they don't have to sift through every meeting," she said.

Beth-El offering choice of services

Members of Congregation Beth-El Zedeck will have a choice of two kinds of services for Rosh Hashanah.

Because a family service in the chapel has grown more popular over the years, the congregation's board endorsed a new experimental format for services on the second day of Rosh Hashanah. The traditional service will begin in the sanctuary at 8 a.m. and will be completed by 11 a.m.

At 11:15 a.m. the sanctuary will be the venue for an open seating family service intended for the entire congregation.

The idea is to meet the needs of tradition and of a new generation of worshippers, according to an open letter to congregants signed by Rabbis Dennis C. Sasso, Sandy E. Sasso, Cantor Ray Edgar and congregation president Ronald B. Brodey.

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OBITUARIES

Doris Gross, 79,
Beth-El member

Doris Gross, 79, died Friday.

Services were at Beth Israel Cemetery in Portage.

Mrs. Gross was the widow of Morey J. Gross.

Survivors include daughters Janet Shutan and Carol Yonover, sisters Harriet Pearlstein and Fran Herman and five grandsons.

Burns-Kish Funeral Home in Munster handled arrangements.

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The Makuya

By SANDRA COHEN

JERUSALEM— Would you believe that there is a group of Japanese, numbering in the tens of thousands, who are pro-Jewish and make regular pilgrimages to Israel?

They are the Makuya, who can be seen from time to time passing through the streets of Jerusalem and Tel Aviv—arms outstretched, faces radiating the joys of life, eyes singing peace—a special people.

Over coffee and cake gracefully set before us by his smiling wife, Dr. Akiva Jindo and I discussed the Makuya in all its aspects. I left enriched not only with a broader knowledge of his unique movement, but also inspired by Dr. Jindo's sense of inner peace and fulfillment.

A research physicist by profession, though working for the past nine years on the editorial board of the Makuya monthly magazine, "Light of Life," Dr. Jindo is quick to begin our conversation with special emphasis on the founder of the Makuya New Zionist Movement, Professor Abraham Teshima.

Following World War II, feeling the need for spiritually rebuilding his country, Professor Teshima left his business enterprises and turned to the Old and New Testaments of the Bible, in his eyes the light to all nations. A new movement thus came into being and the name "Makuya" was chosen, a Japanese word translated from the Hebrew "ohelmoed," meaning tabernacle.

The essence of Makuya has its origin in the command-

ment of God to Moses on Mt. Sinai when God said to him, "You shall make the tabernacle that I might meet with the people and with you." The Makuya do not pray in established places of worship which they feel often ultimately take on more significance than the prayers themselves, but hold meetings anywhere. "All that we ask," Dr. Jindo points out, "is that God be present. And we communicate directly with Him."

It was not sufficient just to read the Bible, Teshima had believed Dr. Jindo adds, "It was important to see the actors and actresses living and acting out their language—to see, feel, touch the stones of the Holy Land." Despite his death in 1973, it is clear that Teshima is very much a living reality to all his followers. Since his first visit in 1961 and the realization of his dream to see the State of Israel, many hundreds of the Makuya have made pilgrimages, continually throwing their support behind Israel's very existence—in their belief in the fulfillment of biblical prophecies.

Impressed with the kibbutz way of life, they have come here for periods of six months to a year to study, learn the Hebrew language and work the land. Through the years, kibbutzim like Heftsi-Bah and Dalia have welcomed the Makuya, giving them a second home. "The beginning was difficult," Dr. Jindo recalls, "not knowing what to expect from the Israeli way of life, in addition to the

questioning kibbutz members and lack of communication." The testing period came to a triumphant end with a wave of students taking up kibbutz life.

Dr. Jindo estimates there are a total of 50,000 Makuya, in Japan and groups in the United States, Canada, Brazil, Mexico, Greece, Denmark, Korea and Formosa—their professions including doctors, scientist, lawyers, laborers, housewives and students. Groups of 150-200 frequently come to Israel on tour, and at any given time there are approximately 50 student dispersed in Jerusalem, Tel Aviv, kibbutzim, moshavim and universities, all following individual programs of study—Hebrew, Jewish history, the aspirations of the Jewish people, Zionism, etc.

Manifestations of love and attachment to Zion have been many. When the Six Day War broke out, they immediately set up the Emergency Relief Committee of Japan, with relief goods hurriedly flown to Israel. In 1973, Japan renounced its traditional policy of neutrality, adopting a pro-Arab stand. Deeply concerned, the Makuya organized a peaceful march in downtown Tokyo, and 3,000 gathered from all over Japan to demonstrate their support.

The 1975 U.N. resolution condemning Zionism as a form of racism brought immediate protest. A petition was sent to U.N. Secretary General Dr. Waldheim containing 37,000 signatures. In addition to such political campaigns, the Makuya delight in proclaiming their friendship for Israel through music. With electric organ, drums and singers, members have appeared in concerts in Japan, the U.S. and in Israel at the Habima Hall and the Jerusa-

lem Theatre, one concert attended by then President Naron.

Dr. Jindo lived in Israel for several years, and though his family returned to Tokyo, he plans to come back to Israel several times each year. He says at prayers at the Western Wall, "we constantly receive inspiration." An unforgettable experience, he recalls, was joining the festivities of Simhat Torah in the home of the late Rabbi Kook. "He welcomed us warmly, seeing us as part of the realization of the coming of the Messiah. In his eyes, the Makuya, coming from the Far East to Jerusalem is an encouraging sign." At an intense prayer meeting on mt.

Sinai, "we went to re-experience 'Matan-Torah,' (the giving of the Commandments) and we did," he says elatedly.

During our talk, three students from Japan had quietly walked in and listened with interest. The smallest of Dr. Jindo's three children, busy-ing himself with cake, had spotted our chat with interjections of "aba, aba." I had lost all sense of time. The serenity of the hour had engulfed me. It was late and regretfully I had to turn down Dr. Jindo's invitations to see a short film on the Makuya.

I could see he was disappointed. I was too. But when the next Makuya concert takes place, I'll be there.

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MR. ULRICH BAUER, extends best wishes for a Happy and Prosperous New Year to all his friends and family.

MR. and MRS. NOEL BECKER and FAMILY, 8445 Central, extend sincere Greetings to our relatives and friends for a Happy and Prosperous New Year.

LEONARD and ALICE BERKOWITZ and FAMILY extend best wishes for Happiness, Peace, and Prosperity in the New Year to their relatives and friends.

B'NAI B'RITH YOUTH ORGANIZATION extends Best Wishes to friends for a Very Happy New Year.

MR. and MRS. JULIUS BRYAN, 6449 Park Central Dr., West, Apt. B, wishes to extend New Year Greetings to all their friends and relatives for a Healthy, Happy and Prosperous New Year.

C

DR. and MRS. PETER and SUSAN CAHN and sons, JORDON, ANDREW & SETH and MRS. RUTH CAHN wish all their relatives and friends a Happy and Healthy New Year.

MR. & MRS. CHARLES CALDERON and children: STEVE & FRANCINE CALDERON — DIANE & JOHN ABRAMS, granddaughters, LISA, LORI and LESLIE and grandsons, DAVID and MICHAEL, extend Best wishes

to relatives and friends for a Happy, Healthy and Prosperous New Year.

MR. and MRS. STEPHEN B. CAPLIN and BRIAN, extend New Year Greetings and Best Wishes to their friends and relatives.

JOE & HELGA CARESKEY, 206 Arden Drive, wish all their relatives and friends a Happy and Prosperous New Year.

MR. and MRS. ARNOLD S. CHAPLIK and ELAINE and BARBARA extend New Years Greetings to all their relatives and friends for a Happy, Healthy and Prosperous New Year.

AUDREY and DAVID COHEN and FAMILY, 9316 Oak Run Circle, extend Best Wishes to relatives and friends for a very Happy and Healthy New Year.

MR. & MRS. GABRIEL M. COHEN and FAMILY extend New Year Greetings to their relatives and friends.

MR. & MRS. NORMAN I. COHEN, 8544 Olde Mill Circle E. Dr., extend sincere greetings to relatives and friends for a Happy and Prosperous New Year.

D

To our relatives and friends, may your lives be blessed with Good Health, Happiness and may the New Year bring Peace to the World, ESTHER and SAM DOCK and FAMILY.

MOLLIE and HEATHER DUBOW wish to extend greetings to all their friends and relatives for a Healthy and Happy and Prosperous New Year.

E

DR. ROBERT B. and MRS. EDESESS and FAMILY, extend New Years Greetings to all their relatives and friends for a Happy, Healthy and Prosperous New Year.

F

DR. LAWRENCE G. and MRS. SUZY FALENDER and son JOEY and daughter, JESSICA extend New Year Greetings to all their relatives and friends and patients for a Happy, Healthy and Prosperous New Year.

LIBBY & DAVID FOGLE wish all their relatives and friends a Happy and Healthy New Year.

MR. & MRS. HERB FRANKOVITZ and CHILDREN, JODI, MARK and STACY of 8716 Lancaster Rd., extend to all our relatives and friends Best Wishes for a Healthy and Joyous New Year.

MR. and MRS. EUGENE FRIEDMAN and FAMILY, 7548 Morningside Drive, extend best wishes to relatives and friends for a Healthy, Happy and Prosperous New Year.

G

LOUELLA GERBOFSKY and daughter ANNE, 1619 Englewood drive, extend best wishes to all their relatives and friends for a Happy and Prosperous New Year.

MR. and MRS. LOUIS GERBOFSKY and MR. and MRS. RICK GERBOFSKY and GRANDCHILDREN and MRS. ALBERT LINKON extend best wishes to relatives and friends for a Happy and Prosperous New Year.

JAN GERSON of Zionsville, wishes all her friends and relatives a Healthy, Happy and Prosperous New Year.

MRS. ELEANOR GLICKSTEIN extends New Year Greetings to her family and friends for a Healthy, Happy and Prosperous New Year.

BEN GOLDEN, 8017 Dowitch Lane wishes all his relatives and friends a Healthy, Happy and Prosperous New Year.

MRS. BEVERLY BUDNICK GOLDSTEIN, 617 Dellingham Drive extends Holiday Greetings to relatives and friends and the entire Jewish community.

DR. and MRS. JAY L. GROSFELD and FAMILY, extend their prayers for a Happy, Healthful and Prosperous New Year to all their relatives and friends.

MR. and MRS. LEO GURVITZ, 9136 Chesterbrook Ct. #A, wishes to extend greetings to all their friends and relatives for a Healthy, Happy and Prosperous New Year.

H

DR. & MRS. CHARLES HAMER and FAMILY and LYNN SUSSMAN, 3040 Rolling Springs Drive, Carmel, Indiana extend Best Wishes to relatives and friends for a very Happy New Year.

MR. ERNEST HERMAN, 6011 Haverford Avenue, wishes relatives and friends a Happy and Prosperous New Year.

J

DR. & MRS. JACK JAFFE, and CHILDREN and GRAND-CHILDREN, extend sincerest Holiday Greetings for a Happy and Prosperous New Year to their friends and relatives.

URI and RUTH JOFFE and FAMILY, 5663 Primrose, extend Best Wishes to relatives and friends for a Happy and Prosperous New Year.

K

Mr. and MRS. EFRAIM KANTIN, 1542 Nashua Ct., wishes to extend greetings to all their friends and relatives for a Healthy and Happy and Prosperous New Year.

MR. & MRS. LOUIS KASEFF and FAMILY extend New Year Greetings and Best Wishes to all.

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MR. and MRS. LEONARD KOBAYASHI and daughter KELLY KENDALL wish to extend greetings to all their friends and relatives for a Healthy and Happy and Prosperous New Year.

L

MR. & MRS. BEN LAWRENCE, daughters, DENISE and STACY, son PAUL and, son STEVE and daughter-in-law MELISSA, 8215 Groton Lane extend Best Wishes for a Joyous New Year to their relatives and friends.

M

MR. & MRS. IRVING MARCUS and their children, NORMAN & LIZZIE, ALON and NOA MARCUS, ARIEL and JOYCE FRIEDLER, and their children, JORDANA, TAMARA, also wish all their relatives and friends a very Happy, Healthy and Prosperous New Year.

Everyone at MARER FLOWER SHOP extends Best Wishes to all our friends for a Healthy, Happy and Prosperous New Year.

A Happy and Prosperous New Year to all our friends and relatives, MR. & MRS. MARVIN MITCHELL and children, ELIZABETH ANNE, IRA STEWART and JENNIFER LEE, 8902 Pickwick Dr.

N

MR. & MRS. NORMAN R. NEWMAN and FAMILY, 7990 N. Meridian St., extend Best Wishes to relatives and friends for a Healthy, Happy and Prosperous New Year.

P

A Happy and Healthy New Year to all from DR. HENRY PLASCHKES.

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MR. and MRS. WILFORD PYLITT and FAMILY wish to extend greetings to all their family and friends for a Healthy and Happy New Year.

R

MRS. PEARL RABIN and FAMILY, 4914 E. 62nd St., Apt. A, extend Best Wishes to relatives and friends for a Happy and Prosperous New Year.

MR. & MRS. ALBERT REUBEN and FAMILY wish their relatives and friends Peace and Contentment for the New Year.

MR. and MRS. LEV RINGO and FAMILY, 807 Meadow Crescent., Carmel, IN 46032, wishes to extend greetings to all their friends and relatives for a Healthy, Happy, and Prosperous New Year.

MR. and MRS. RUBEN RISKIN and FAMILY, 8363 Washington Blvd., wish all their relatives and friends a Healthy, Happy and Prosperous New Year.

MR. & MRS. ARNOLD D. ROBINS and FAMILY, HELEN & STEVE NAHMIA, MICHAEL & JULIE, STARIA & STEVE GOLDMAN, and grandsons ERIC, REID, ROHN and RAYCE granddaughter ERIN, 201 Pine Dr., extend Best Wishes to relatives and friends for a Healthy, Happy and Prosperous New Year.

S

MR. and MRS. SOL SACKS and FAMILY extend best wishes, to our relatives and friends for a Happy and Prosperous New Year.

DR. & MRS. MAURICE SCHANKERMAN and FAMILY wish all their relatives and friends a Happy and Healthy New Year.

DR. & MRS. OSCAR B. SEGAL, STEVE & DONNA,

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MR. & MRS. BEN WEISS extend Best Wishes for a Happy and Prosperous New Year to relatives and friends.

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JAN YOSHA, 3424 Bay Rd., South Drive, wishes to extend best wishes to her relatives and friends for a Healthy, Happy and Prosperous New Year.

LOUIS BUDDY YOSHA and children, CYNTHIA, LAURA and BRADLEY, 4333 Sylvan, extend Best Wishes to relatives and friends for a Happy and Prosperous New Year.

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Reflections on our tasks

By RABBI SHUVIEL AVRAHAM MA'ARAVI

Etz Chaim Sephardic Congregation
 Indianapolis

As we stand on the eve of another Rosh Hashanah, we look back at the sense of optimism

which was so contagious just one and two years ago. We watched the sudden and miraculous disintegration of the Warsaw Pact, and then the Soviet Union itself. It seemed to many then that the final geulah must certainly be just around the corner.

Now it is increasingly clear that the chevelei Mashiach, the sufferings and social upheaval before the coming of the Messiah, have not yet run their course. The events tak-

ing place in Europe today demonstrate that we have not yet struck bottom.

The truth is that Western Culture has become increasingly cynical and deceitful throughout the twentieth century. With the betrayal of Wilson's Thirteen Points at the Council of Versailles, any pretense of an honest public dialogue was abandoned. With the decision at the Nuremberg Trials that crimes against humanity can only be considered such if they happened outside the borders of the Perpetrator state, the West acknowledged that morality was subservient to the state. Prosecution of a perpetrator state and its officials for crimes

committed within its own borders would imply a moral authority greater than the state, and that was unthinkable.

Nonetheless, the Western Powers paid lip service to the concept of moral principles by pledging to never again allow a Holocaust. Now as we witness the genocide of Bosnian Moslems each day on our television screens, we see that "Never Again" was just another rhetorical flourish.

So what is our responsibility as Jews in a time like this? It is obvious that the world faces serious problems. If the Torah has any relevance to life, it should address these problems.

In fact, one of the favorite arguments of liberal movements in Judaism has been to accuse the Orthodox of an insensitivity to these universal issues. The liberals portray themselves as discarding an overly narrow, ethnocentric and legalistic approach to Judaism in favor of return to

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Continued from prev. page
the board, universal themes of the Torah, particularly as expressed in the writings of the Prophets. This universal approach has been referred to under term Tikun Olam or Repairing the World.

It seems to be generally assumed that Orthodoxy is silent on the issues subsumed under this heading, but this is not at all the case. A review of Rabbinic Literature from the Talmud through the writings of Rabbi Moshe Chaim Luzzato, on to the recent writings of Rabbi Samson Rafael Hirsch, Rabbi Yehuda Leib Ashlag, and others, reveals a deep concern for these issues.

What separates the Orthodox approach from the Liberal camps in this issue is two things; the definition of the root problem, and the focus of our efforts to address this root problem.

The necessary first step in the resolution of conflict and the institution of justice in the world is the recognition of a transcendent moral authority, an arbiter of right and wrong that is bigger than the preferences of the individual or the vested interests of the group. But militating against this rec-

ognition is the yetzer ha-ra, the impulse for evil, the innate selfishness of each individual. Under the influence of the yetzer ha-ra, the individual has great difficulty seeing beyond his own self-interest. The "Morality" of the yetzer ha-ra drifts inexorably to mere justifications for the pursuit of a selfish agenda.

As a result, the primary obstacle to tikun olam is this innate selfishness, and dealing with it the necessary focus of our efforts.

So how are we supposed to overcome the myopia of the yetzer ha-ra? The Talmud in Masechet Berachot addresses this question with the statement "Barati yetzer ha-ra, barati Torah tavlin," "I [HaShem] created the impulse for Evil, I created the Torah as the antidote."

This means that the mitzvot of the Torah are designed to give us the opportunity to consciously set aside our preferences and our own agendas and instead to do things as G-d commands us to do them. That is why the halacha deals with every aspect of life. Every facet of day to day life becomes a tool in the fight to transform our innate selfishness. We are commanded to eat only kosher food, not because of some physical harm that might befall us from non-kosher food,

but because every time we prepare and eat food we have the chance to set aside what we want and instead eat in the way G-d wants us to eat.

The same is true for the laws regulating marriage and sexuality. The halacha is not implying that sex is evil. Quite the contrary, the halacha is pointing out the potential sanctity of human sexuality when the yetzer ha-ra is transformed by observance of the relevant mitzvot (e.g., sex only within marriage, observance of family purity).

The end result, when a person disciplines himself with the performance of the mitzvot with the proper intention, is a new kind of person, a person who is qualified to

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 address the broader issues of tikun olam precisely because he or she has dealt with the primary obstacle to tikun olam in themselves.

The second area of disagreement is the value content of tikun olam. Orthodox Judaism posits that G-d is the source of the transcendent moral authority at the basis of tikun olam and that He revealed the contents of this morality in the Torah, both Written and Oral. As a result, all of our efforts in regard to the rectification of the world have to be within this moral framework. For us it means the acceptance and imple-

mentation of the 613 mitzvot of the Torah. For non-Jews it is embodied in the Seven Laws of the Children of Noah, seven universal principles of morality and justice which are readily ascertainable by human reason. (These seven laws are: the prohibition of murder; the prohibition of stealing, the prohibition of cruelty to animals; and the obligation to set up courts of justice.)

It must be pointed out, as an aside, that Lubavitch has been very active in trying to teach the Seven Laws to non-Jews, a very concrete and constructive act of tikun olam.

In either case, however, be it as regards the Jewish Com-

munity or as regards humanity in general, the Torah posits absolute moral standards from which the criteria of tikun olam can be derived. As Western Culture seems hell bent on casting away every moral compass, many within the Jewish Community seem equally determined to follow their lead. General disregard for Shabbat and kashrut has now given way to a general disregard to sexual morality and the increasing dissolution of an institution that once seemed unassailable. It is within this context, on the eve of the Yomim Noraim, that I urge all of us in the Jewish Community to re-examine our commitment to living of Jewish and human significance and avail ourselves of the tools that HaShem has put at our disposal toward that end in Torah and Mitzvot.

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Heading in a new direction

By RABBI MICHAEL GOLDBERG

Shaarey Tefilla
Indianapolis, IN

It's an exciting time at Shaarey Tefilla: besides a new year, there's a new congregation and a new rabbi — and we're both headed in a new direction.

As Jews, we move toward the new in a distinctive way. We check a new Torah scroll, for instance, by using the guidelines provided by an older one. Thus, we Jews get a fix on our future by fixing on our tradition.

In Hebrew, there are two words for tradition, masoret and kabbalah, meaning respectively "that which is handed down" and "that which is received." In other words, a living — and lively — tradition requires close contact between people. That's why at the heart of Jewish tradition is a covenant, a set of mutual obligations binding each to each and all to God.

Precisely because of the

human closeness it engendered, our covenant-rooted, tradition-bound way of life spread like wildfire through the Roman Empire in the first and second centuries. Judaism, with its focus on small groups of people who studied together, worshipped together, and ultimately celebrated life together offered a powerfully compelling alternative to the mass society the Empire represented.

In today's mass society, a Jewish way of life can flourish again — but not by creating impersonal synagogues where congregations too large merely replicate the culture's twin curses of alienation and anonymity.

The sabbath between Rosh Hashanah and Yom Kippur is called Shabbat Shuvah, "the sabbath of return," because of the opening words of its haftarah: "Return, O Israel, to Adonai your God, for you have stumbled..." (Hosea

14:2) If we Jews can return to a notion of covenant on which to build our congregations and communities, then we can move forward, close together, toward that sweet life of peace and blessing offered us by our embark on this New Year.

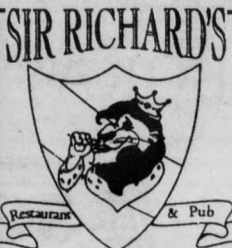
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By RABBI SUE SHIFRON
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As the end of summer rapidly approaches, bringing with it the beginning of another school year, my thoughts turn to the immediacy of Rosh Hashanah and Yom Kippur, the days of awe, in which we, in time honored tradition, greet renewal, make restitution, and seek "to be inscribed" for the year.

Because of the recent move

into our beautiful new facility, as director of the Helene G. Simon Hillel Center at Indiana University, I eagerly anticipate the return of our students. As preparation for the high holy days observances begins, a larger than ever participation is to be expected.

As we await the beginning of the Jewish year 5754, the continuity and the contemporary aspects of our Jewish heritage are being highlighted as these dual aspects of Judaism are brought together in our new facility.

As we, at Hillel, have the

pleasure of greeting and welcoming this generation of bright energetic Jewish students, we have the dual responsibility of training and inspiring to service the future leaders of the Jewish community.

As the year 5753 nears completion, the Jewish students at Indiana University and I gratefully salute the generosity and foresight of all those who contributed to the Helene G. Simon Hillel Center, the student's "Jewish home away from home."

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Allow life to blossom

By RABBI MORLEY FEINSTEIN

Temple Beth-El, South Bend

We put great stock in the words of our prayers on the High Holy Days. Thus Kol Nidrei speaks about words and vows. The text says that "our vows shall not be vows; our bonds shall not be bonds; and our oaths shall not be oaths." Some scholars believe that Kol Nidrei was composed in the seventh century, when Jews who had been forced to convert to Christianity by the Visigoths would come to the synagogue to pray on Yom Kippur and would first seek absolution from vows forced upon them by an alien faith. There were rabbis who opposed the inclusion of Kol Nidrei in the liturgy. Rabbi Amram Gaon called the prayer a "foolish custom." Rabbi Judah ben Barzilai thought the Kol Nidrei would mislead ignorant people to believe that all oaths would be annulled. In Germany in 1840, Leopold Stein, a poet, attempted to provide alternative words while preserving the beloved melody.

Jews were criticized by gentiles for reciting Kol Nidrei on Yom Kippur. Jews serving as witnesses were required to take an oath, the "More Judaico," which stated that their testimony would not be abrogated by Jewish authorities nor annulled by the Kol Nidrei language. It was not until 1846 that the French Supreme Court found the More Judaico unconstitutional. Partly because of Kol Nidrei, Jews have been falsely accused that their promises are not to be trusted.

Of course, Jews have always believed that it is important to be conscious of one's language, not only in a court of law, but at all times. That awareness was, in fact, the

reason why the Service beginning the holiest day of the year starts with Kol Nidrei. Too often are we unconcerned with what we say. We become immune to the effects our words have on others. Our language has a potential for benefit and harm. A kind word spoken at the right moment can have wonderful consequences; a flippant remark at an improper time can have disastrous results.

Life a rose bush, our words must be cultivated, pruned, removed of thorns, and allowed to blossom properly. Let us be careful with our words, for we never know when they may be the last ones we shall ever utter.

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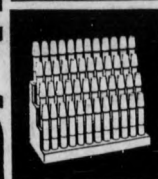
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A fresh start in the new year

By RABBI SAMUEL WEINGART

Temple Israel
West Lafayette, IN

In the prayerbook we read,
"Praised be our eternal God,
whose goodness renews day
by day the work of creation."

Even as our tradition tells
us that God creates something
new every day, so Judaism
counsels us that we can renew
ourselves unto life and restore
our lives to integrity and
wholeness through our daily
words and deeds.

This is the essence of the
Days of Awe. Each year, Rosh
Hashanah comes along to
proclaim a message of hope
and of teshuvah, of returning,
returning unto God, returning
unto those around us, and
returning to our better and
potentially, our self selves.

The Machzor, the tradi-
tional prayerbook for Rosh
Hashanah and Yom Kippur,
states in reference to Rosh
Hashanah, "Today is the crea-
tion of the world." But Juda-
ism also says, today and each
and every day, can be a day of
creation for every human
being. It can be the creation of

a day of service to others, of
sensitivity to others, of caring
for others.

The days of Awe do give us
another chance, another op-
portunity, to create a new
beginning.

The story is told of an angry
reader who stormed into a
newspaper office waving the
current edition of the paper,
and asking to see who wrote
the obituary column. He was
referred to a cub reporter to
whom he showed the column,
which included the reader's
own obituary.

The angry reader shouted
"You see I am very much alive.
I demand a retraction."

The reporter replied, "I
never retract a story. But I tell
you what I'll do, I'll put you in
the birth column and give you
a fresh start!"

May the new year of 5754
be for each for every one of us
a fresh start. May we prove
worthy of being inscribed in
God's book of life for a year of
health, happiness, content-
ment, and good deeds.

It is in our hands. May we
choose and act wisely.

Meaning, promise in life

By RABBI ARTHUR J. ABRAMS

Temple Adath B'nai Israel
Evansville, IN

Recently on CNN, a story
appeared about ultra-Ortho-
dox Jews in Israel complain-
ing about the dinosaur fad
following the movie "Jurassic
Park." Pictures of dinosaurs
are turning up on covers of
dairy products in Israel. The
complaint is that the Ortho-

dox believe that the world
began 5,754 years ago, but
according to archaeologists,
dinosaurs roamed the earth
long before that.

Modern Jews mostly ac-
cept the scientific viewpoint of
earth's antiquity and life's ori-
gin, predating the time of the
biblical creation story.

The spiritual qualities of
life transcend theories of
earth's beginnings. That is
why the traditions of the Jew-

Continued on next page



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Rosh Hashanah reading selections

By DR. DAVID GEFFEN

The selections read from the Torah on Rosh Hashanah are taken from the book of Genesis. They concentrate on Abraham, our first Patriarch, and his relationship with his wife, Sara, his handmaiden Hagar and his two sons Isaac and Ishmael, the latter considered to be the ancestor of the Arab people. The two major themes are justice and judgment — themes which are woven throughout the entire

Continued from prev. page
ish calendar go beyond the narrowest interpretations.

Rosh Hashanah celebrates the "Birthday of the World." Whether it was 5,754 years ago or five (5) million years ago does not affect the veracity of spiritual insights and values.

The creation story expresses a viewpoint that life is positive, that creation is good, that order came out of chaos, that there is a design in the universe, and a divine plan. "Va-Yhi Erev, Va-Yhi Boker, Yom Ehad. Va-Yhi Tov... There was evening, there was morning that first day, and IT WAS GOOD."

What we are celebrating on the High Holy Days is that there is meaning and promise in life and that our ideals and hopes have value. It is a new beginning and a time to turn dreams into realities.

High Holiday liturgy.

On the second day of Rosh Hashanah a dramatic highpoint is reached with the reading Genesis chapter 22. This section is better known as the Akedah, the binding, or its complete title — Akedat Yitzhak, the binding of Isaac. At the beginning of a new Year, a time of divine judgment, we are asked to confront ourselves with the basic questions of our individual judgmental powers. We are asked, in a sense, to explore our considerations and decisions, much in the same way that God sought to test Abraham's ability to make decisions.

The Akedah story

Let us review briefly the elements of the Akedah. God

requests that Abraham bring his son to Mount Moriah and sacrifice him there. The text is very concise and literally

Continued on next page

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Continued from prev. page
bursting with meaning. The critic Erich Auerbach in his book "Mimesis" has a very meaningful essay comparing the text of the Akedah story with the Greek epics of Homer. He analyzes the chapter in Genesis showing how deeply the reader is challenged to fathom the motivation of each of the participants, Abraham, the father and Isaac the son. This is very different from the Greek epics where the entire thought patterns of each character are included as part of the text itself.

The Akedah story draws to its climax when father and son

are on the top of the mountain and Isaac is bound waiting to be sacrificed. Then the angel intervenes halting the procedure. A ram trapped in the bush by his horse becomes the substitute sacrifice and the ram's horn, the shofar, becomes a symbol of God's mercy and man's ability to judge.

Trials of faith

The various aspects of this trial of faith have been studied through the centuries. Some have suggested that the essence of the story is God's rejection of human sacrifice; others have called Abraham and Isaac giants of faith for their readiness to accept God's fateful word; another interpretation points to a reborn Isaac who is a changed individual.

The drama and pathos of the tale has also been depicted in various art forms by some of the world's greatest artists including Titian and Rembrandt. The synagogue floor mosaic from Beit Alpha also contains the Akedah. Each thinker and artist has thus sought to give his own interpretation of the Akedah and therefore interest in it has

never waned.

**The Akedah
a personal experience**

The drama of this tale left its impact on me during a Rosh Hashanah I spent in a small southern USA town where I was serving as both rabbi and cantor. Present at our service on the second day of Rosh Hashanah was an old man, known to the members of the community as a Jew, but one who had never identified in any way.

Wearing a worn old woolen tallit, he seemed caught up in the spirit of the day as he davened with a depth of feeling. Asked if he wanted an alyah, he replied positively. As if by chance, he was called for that section of the reading when Abraham's hand was stayed and Isaac was saved. As I began to read the portion from the Torah, he began to weep, at first softly and then more intensely. I stopped for a few moments; he composed himself; I completed the reading and he recited the blessings.

**A father who
saved his son**

After the services, we talked and he told me that over fifty years ago his father had given him passage money and literally commanded him to leave their shtetl for America. He argued with his father that he did not want to go, but, as fathers will be, his was insistent and would not permit him to remain. A year after arriving in America and moving to this small town, he re-

Continued on page 24

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We must reexamine our lives

By RABBI HOWARD CHESMAN

Temple Beth Ohr, La Mirada, Ca.

It hardly seems possible that Rosh Hashanah and Yom Kippur will soon be upon us; another year, another demand that we reexamine the very fabric of our lives, to determine wherein we have sinned so that we can understand how we must go about repenting. Ah, yes, it all sounds very nice, properly pietistic, exactly the sort of platitude that ought to appear in the rabbi's column; that's good religious stuff, non-controversial, non-political, (nonsensical?) and, of course, "spiritually uplifting"—at least, if the emphasis isn't too much upon "sin."

And even if it is, who takes sin seriously nowadays anyway? Maybe it meant something to our ancestors but they were superstitious, scientifically naive, worthy of our tolerant patronization but not much else. For us, the concept of sin is, at best, outmoded; at worst, repugnant; a useless throwback to more primitive beliefs. After all, didn't Sigmund Freud reduce our sense of sin and guilt to the level of moral anxiety? Certainly nothing to get too upset about.

The entire culture pattern for our society has found no room for sin. Sin requires a capacity for introspection, the ability to be roused, to be disturbed, to feel guilty. Our motto has become: "Don't get involved." Our watchword is "self-confidence"; our mentors are Dale Carnegie and

Norman Vincent Peale who polish our personality and tell us how to succeed religiously without really trying. Can their creation, this modern American, be a sinner? Does the question even make sense?

It does; for even if it sounds archaic, we are all sinners. Our

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Continued from prev. page
vener all too often covers a skeleton, a scaffolding surrounded by emptiness. We are surface wrapping without content, beyond sin and virtue. Sin is foreign, incomprehensible. The word is no longer a part of our vocabulary.

How then can we regard sin as a serious phenomenon?

We must first look to the traditional interpretation of sin within Judaism. While rejecting the concepts of Original Sin and the inherent depravity of man, our rabbis saw man as a battleground of two distinct urges: the worthy inclination and the evil inclination. There was no assurance that evil would be overcome for man is not perfect; it is each individual's responsibility to subdue his evil inclination.

We have the power and the freedom to improve ourselves and this the rabbis demanded. We are fallible, imperfect,

prone to sin; at the same time, we are formed in the image of God. Thus, we can decide not to sin; and even if we do sin, we can repent. If humanity really desired, all the petty quarrels could be solved, the national conceits erased. If humanity really desired...

Four hundred years before the common era, the Greek philosopher Protagoras claimed that man was the measure of all things. We are still guilty of this sin today: the sin of displacing God from our minds and hearts, of ignoring Him, of disregarding Him. Sin can be defeated only if God once again becomes the center

of our existence.

Perhaps, if we truthfully recognize wherein we have erred and wherein we have sinned; if our repentance and atonement are as sincere as our ancestors', we, too, may hear God say: "...I, even I, blot out thine iniquities for Mine own sake, and thy sins will I remember no more. I have made thy sins to vanish like a cloud and thy transgressions like a mist; return to me for I have redeemed thee. For on this day shall ye be forgiven and cleansed from all your sins; before the Lord shall ye be pure."

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forces, it requires strength and courage to affirm the significance of our own attitudes and deeds. Our faith reminds us that we are the center of God's creation and that, as a reflection of the image of the Divine, we have the responsibility to

Continued on next page

Continued from page 22
ceived word that his father had been massacred in a pogrom.

"For me," he noted, "one who had been so immersed in Judaism, it was a real life Akeidah in which a father had saved his son. However, I was so angry with myself for not having remained to protect my father that I cut myself off from my Jewish roots." With a voice breaking with sobs, he told me that for years he had never entered a synagogue. "I am now facing a personal crisis involving my own son and the only way I could deal with it was by listening to the reading of the Akeidah." We parted but his memory is ever with me when I listen to the Akeidah.

Answering our conscience

Traditionally we recite on fast days the line, "May He that answered Abraham our Father on Mount Moriah answer us and hearken to the voice of our weeping today." There is a constant test of faith when we are asked to make judgments about all aspects of life and how we will shape and direct each of our own personal actions.

We, each of us, must answer to our conscience, to our heart and to God as well. As we read the Akeidah this year, may we fashion our judgments so that we can be renewed in the days and months ahead.



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Overriding theme is forgiveness

By RABBI LAWRENCE J. GOLDMARK

The overriding theme of Rosh Hashanah is forgive and forget. Forgive those people who during the past year have done things which have offended us and angered us and bewildered us. And, in turn, we must ask forgiveness from those people whom we have wronged and angered.

According to Jewish tradi-

tion, the reason why there are ten days between Rosh Hashanah and Yom Kippur is to allow each and every one of us to seek out those people we have offended and beg their forgiveness. And if we do this with a sincere heart, it is incumbent upon the other person to forgive us. Then, and only then, are we allowed to

enter the synagogue on Yom Kippur to ask forgiveness from God for the sins which only God knows we have done.

This is the program for each and every one of us as set down by our forefathers thousands of years ago.

The best-selling author, Dr. Wayne Dyer, in his book, *How*
Continued on next page

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affirm our own transcendent importance and the inherent value of the individual. When we celebrate, in our beautiful folk tradition, the birthday of the world, we are bearing witness to our partnership

with God in a conscious affirmation of our intent to share in creating a world of high moral and ethical values. God gave us a world and we must make it one in which life, brotherhood, sharing, and humanity prevail.

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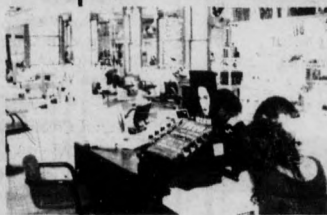
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Continued from prev. page
To Pull Your Own Strings, also gives us some advice in the realm of forgiving and forgetting. He writes: "Silently forgive every one you think has wronged you in the past, and vow not to keep on victimizing yourself with remembrances of evil, of 'private vengeance' thoughts that only

hurt you. If possible, write or phone someone you've refused to talk with and start afresh. Holding old grudges only keeps you from enjoying many potentially rewarding experiences with people just because they may once or twice have made mistakes that affected you. Who hasn't made mistakes like that? And remember, if you are upset today by their past behavior, then they are still controlling you."

It doesn't take a great genius to see the similar messages of Dr. Dyer and our own Jewish tradition regarding the High Holy Days. Both are telling us to start fresh, to wipe the slate clean with those people who have upset us.

Both tell us to go out and do something about it.

Don't just say "Time will heal all wounds." Rather, remember the wise thought of the playwright Henrik Ibsen: "A thousand words will not leave so deep an impression as one deed." And the deed is simply to ask for forgiveness from those we have wronged or conversely to give forgiveness to those who seek it from us.

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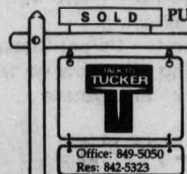
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The first blower of the shofar

By ZEV GOLAN

(WZPS)— In the rebuilt Jewish Quarter of Jerusalem's Old City lives an old man whom everyone calls "the first blower of the shofar," despite the fact that shofars have been blown for thousands of years. Rabbi Moshe Segel, with a long white beard and sparkling eyes, nonetheless earned himself the title.

It was during the British Mandate that local Arabs filed a complaint with the British authorities then governing the Land of Israel. The Jewish prayers at the Western Wall disturbed them, they said, as they walked on the Temple Mount above. They were especially offended by the blowing of the shofar at the Wall on the holy day of Yom Kippur.

"I stood at the Wall and saw that no one was going to blow the shofar," remembers Segel. "I thought, 'the holiest spot in the world, the holiest day, the holiest moment at the end of the day—the holiest act

is to blow the shofar.'" Segel found a shofar and borrowed a prayer shawl to cover himself and conceal the shofar. "When I was under the shawl, I knew: I had created a free Jewish state. In that little area under the shawl I could act as a free Jew."

Segel blew the ram's horn, concluding the days of awe and atonement that had begun with Rosh Hashanah, at the same time opening a new

chapter in Zionist history. All over the world newspapers carried the story of the young man who had been arrested for defying the Arabs and the British mandatory forces. Events escalated when Chief Rabbi Abraham I. Kook threatened a prolonged hunger strike on Segel's behalf, and the British were eventually forced to release Segel from prison.

Continued on next page

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Continued from prev. page

The Jewish world was electrified by the shofar blast. Every year afterwards, until 1948, young Jews, smuggling shofars, streamed to the Wall and every year several were arrested for following in Segel's footsteps by illegally blowing the shofar. Segel's act of civil disobedience was one of the first steps in the direction of the war the Jewish community was to wage against the British—and even today it remains a symbol in the minds of most Israelis of the patriotic fervor that has inspired three generations of Israelis. That one blast stirred Jews as no other had, and the British soon learned to fear the fury of an aroused Jewish population.

"The Shofar," says Rabbi Segel, "has from before the time of Joshua been a symbol of national courage and strength; the shofar is, too, a religious instrument inspiring awe and repentance." Of course, Jewish legend also assigns the shofar the role of harbinger to the Messiah, and some Israelis believe the shofar fulfilled that role in the hands of Segel and his 'followers'.

Comments Segel: "Some people do say Israel is a sign that the Messiah is on his way, but others say we must sit and wait patiently for God to bring the Redemption. I say that as a healthy, creative people fulfilling a role in history we needed, fought for and won a State. Returning to our Land,

settling it, building a great State, gathering our people from around the world—these are the basic needs and glories of our nation, regardless of when the Messiah is coming."

During the 1948 Arab siege of Jerusalem, Moshe Segel was put in charge of the city's food distribution. In the 1950's he relocated to the agricultural Kfar Habad to work the land and help absorb new immigrants. Then in 1967 he became the first Jew to resume residence in Old Jerusalem. He continues to blow the shofar on Yom Kippur near the Wall, at the gate to the Temple Mount and Rabbi Segel is still an inspiration to the many young Israelis from all over the country who congregate in his apartment.

"I don't know if I affected history or not," muses Rabbi Segel. "But I had no choice. As I look back, take an accounting as Jews do on Rosh Hashanah, perhaps I could have led an easier life. But if our people were suffering, my place was with them. If our people were moving towards their goal, I could not help but move with them. And if we are making history here in our land, then how could I be elsewhere?"

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All about the High Holy Days

Another name for Rosh Hashanah is Yom Ha-zikaron, or Day of Remembering. There are many things worth remembering on this day. Foremost, perhaps, we might list the religious teachings and the Power that gave these to the world. The Jew does not spend his New Year's Day in boisterous merrymaking, but he welcomes this day with a spirit of awe and reverence.

He spends his Rosh Hashanah quietly, considering it a day of reckoning with his God and his fellowman. He solemnly contemplates his moral, ethical and religious conduct of the past year, and through the medium of prayer, expresses his contrition and resolves to strive for the strength of character and the determination to improve during the coming year. He not only prays for forgiveness for sins of the past, but also for the intelligence not to repeat his previous errors.

One of the most memorable rites of the High Holy Days services is the sounding of the shofar—the shrill, piercing blast that has called upon Jews through the ages to awaken to full spiritual consciousness. This is as it should be, for the shofar has always typified the everlasting rational character of the Jewish faith. Reaching back into the remote beginnings of Judaism as a national creed, the sound of the shofar issued forth from Mount Sinai in what was the most solemn moment in Jewish history.

While much of the symbolism of the shofar ritual may not be immediately apparent to the ordinary synagogue worshipper today, none can fail to note the impact of the call to solemnity and spiritual awe, inspired by the sound of the shofar.

The very curvature of the instrument is meant to sug-

gest the need for a contrite heart and the spirit of repentance.

The traditional greeting on Rosh Hashanah is "leshanah tovah" (may it be a good year) or "leshanah tovah tikateyvu" (may you be inscribed for a good year).

The greeting cards, the prayers in the synagogue, dipping the bread or apple in honey, and other customs are intended to express hope that the year ahead will bring joy and gladness to us personally, to our family and friends, to all of Israel, and to the whole world.

The first day of Rosh Hashanah ushers in a period of penitence which ends with Yom Kippur, the Day of Atonement. These ten days are known as "aseret yemeshuvah" (the ten days of penitence) and are observed with awe and solemnity both in the synagogue and in the

home. Many people visit the graves of their dear ones at this season. The Sabbath between Rosh Hashanah and Yom Kippur is Shabbat Shuvah, because of the prophetic reading of the day (Hosea: 14), which begins with the words "shuvah Yisroel," (return O Israel). It is also called Shabbat Teshuvah, the Sabbath of Repentance.

On Yom Kippur the climax of the whole season is reached. This is the holiest day of the year, the Sabbath of Sabbaths. It is a day completely devoted to spiritual needs. The service in the synagogue starts just before sunset on the preceding day and is resumed in the morning and continues all day until nightfall. During the entire period, no food or drink is to be taken. Fasting helps us to concentrate on our prayers and our self-examination.

The eve of Yom Kippur is
Continued on next page

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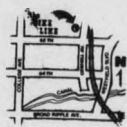
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Continued from prev. page
called Kol Nidre. A sacred atmosphere prevails in the Synagogue, the Ark is opened and the scrolls are taken out. The Congregation rises and the Cantor chants the inspiring melody that speaks of God's forgiveness of religious vows unfulfilled through negligence or persecution. The Kol Nidre is repeated three

times and has a special appeal to Jews all over the world, due to its great antiquity and haunting melody. During the evening service the special prayer Al-Chet (confessions) is introduced. It is interesting to note that all the confessions are in the plural to indicate that we are all responsible for one another.

Services continue in the synagogue throughout the next day. On Yom Kippur we are supposed to be entirely honest with ourselves. We are urged to reflect on human weaknesses and on our personal shortcomings, but always keeping in mind our capacity to improve our conduct and to live a better life. Our prayers emphasize the great idea of the Torah: 'Love thy neighbor as thyself.' Over

and over we read that the good life is the life of good deeds. The liturgy includes a Memorial Service (Yizkor) for departed relatives. Special prayers are sometimes included for the Jewish martyrs who lost their lives because of persecution or in defense of the community, for heroes of the Warsaw Ghetto and of the War of Independence. Also included is the Avodah, or sacred service, which recalls the ceremonies in the ancient Temple in Jerusalem.

Late in the afternoon comes the Neillah, or closing service, and at the last, one long hopeful note is resounded by the Shofar, symbolizing for the Jew the struggles and achievements of the past and a promise of happiness in the future.

Before leaving the synagogue, greetings are exchanged in the traditional words "gemar chatimah tovah" (may you have a favor-
Continued on next page

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Holiday Greetings

Continued from prev. page
ble verdict).

The new year festival is far more than the mere opening lay, according to the olden Jewish reckoning, of another year in the flight of time. Even as the seventh day in the week is a holy day, so is the seventh month in the year a holy month; and its opening day is the herald of the Day of Atonement. The special symbolic rite for the new year is the sounding of the Ram's Horn, the Shofar. The meaning of the ceremony to the worshippers who listen in awe to the notes of its oldest of wind instruments, is as solemn as the sounds themselves are soul stirring.

And on the high festivals the Jew thinks not only of himself, but of peace and blessedness for all mankind. In the most ancient part of the Amidahs of both the new year and the Day of Atonement, we pray God to hasten the time when the mighty shall be just, and the just mighty; when all the children of men shall form one band of brotherhood;

Individual Jew is hero

Tishri, the month in which Rosh Hashanah occurs, is the beginning of our religious year. Unlike all other major Jewish holidays, Rosh Hashanah is not connected with any story or hero in Jewish history, neither is it connected with festivities of the soil.

The real hero of this Holy Day is each individual Jew. The story is the story of each life. This is the time for reflection and for personal evaluation. The Holy Day awakens each one of us to the mistakes we have made in the past and reminds us that it takes real effort to change for the better. Instead of trying to find excuses for bad habits, it urges that we replace them with good ones.

One name for this holiday is Yom Ha-Din, Day of Trial or Judgement. This is the main aspect of the Holy Day, whereon the Almighty sits as Judge and decrees the destiny of each person for the year just begun. The traditional Jew prays for mercy and forgiveness, convinced that God will answer the Congregation of Israel and inscribe it in the Book of Life, Health and Happiness. To others, the Judge is that "Still Small Voice" within each of us that we often try not to hear. On this day we are moved to listen and to try to learn the right path upon which to proceed through life.

when national arrogance and oppression shall have passed away, like so much smoke, from the earth.

The Hebrew names of new year emphasize different aspects of the festival.

1. *Rosh Hashanah*, "the beginning of the Year," is the

name in common use since Mishna times. According to tradition, the creation of the world took place on Rosh Hashanah; and the Festival is thus a proclamation that God is the King of the universe, and Ruler of the lives of men and

Continued on next page

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Continued from prev. page nations.

2. *Yom Teruah*, "the Day of the Sounding of the Ram's Horn," is the Biblical name of the Festival. The sounding of the Shofar is to rouse those who have fallen asleep in life, remind them of the Law of Truth revealed at Sinai, and announce the sure advent of the Messianic Redemption, when humanity will be One, even as the God of Righteousness is One.

3. *Yom Ha-zikaron*, "the Day of Remembrance." The God adored by Judaism is not a lifeless, nebulous Being chained in mechanical laws, such as has been put forward in some philosophies, ancient and modern. He is a conscious Personality, Who made and

knows the human heart, Who hears and answers those who cry unto Him. He is mindful of us, and deals with his creatures in mercy and truth; and He desires us to be mindful of Him, to remember and obey His precepts of eternal wisdom and salvation.

4. *Yom Ha-din*, the annual "Day of Judgement," when the children of men are judged

Each person has merits and transgressions. If one's merits exceed his transgressions he is righteous; if on's transgressions exceed his merits he is wicked; if both are equal he is in between. The same applies to each country, where collective merits and transgressions are weighed in the divine

according to their actions, when they themselves review their deeds during the year that is past. This aspect of the Festival—"the world's asize"—is fervently dwelt on in the prayers and hymns of the festival. It stresses the Divine power of moral regeneration with which God endowed the human soul.

balance, and the same applies to the world.

Each person, therefore, should see himself as if he were half meritorious and half guilty. If he commits but one sin, he tips the scale of guilt for himself and the entire world and causes its downfall as well his own. On the other hand, if

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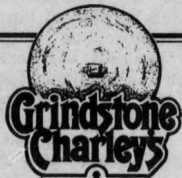
Judaism, which is an amalgam of religion and peoplehood, has placed a special emphasis upon Rosh Hashanah and Yom Kippur and the surrounding Ten Days of Repentance. This High Holy Day period seeks to highlight the religious dimensions of our tradition and declares that "God is King." In this way, Judaism alerts us to the essential requirement of our humanity, to measure all deeds and aspirations by the degree to which they enhance the quality of life, for ourselves and for all others who inhabit this globe.

To achieve this goal, humans must recognize that they are but creatures of God and that they must abide within the canons of ethics

and morality that constitute the foundations of our civilization. The personal compromises and adjustments necessary to live by this assumption are but elements in our need and desire to dwell harmoniously with fellow humans in societies. That we place so much stress upon community represents our conviction that God's spiritual mandates are translatable into human affairs. Our awareness that otherwise healthy people are capable of the vilest of actions reminds us that we are all engaged in a ceaseless battle to become and remain truly human.

As is well known, Judaism does not distinguish between the religious and the secular. For us, it is not realistic to dif-

ferentiate The City of God
Continued on next page



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Questions about High Holidays

Q. What are Slichos Services and when do they take place?

A. Slichos are penitential Prayers in which we beg the forgiveness of God on high for our misdeeds and demonstrate our sincerity in repenting. The first Slichos Service takes place in the Synagogue the Saturday evening before Rosh Hashanah, after midnight or at early dawn. However, when Rosh Hashanah occurs on a Monday or Tuesday, the first Slichos Service begins a week before on Satur-

day night. After the first Slichos Service, the slichos are repeated each morning until Rosh Hashanah. The first Slichos Service is undoubtedly one of our most beautiful Services in its quality of liturgical renditions and awe-inspiring prayers. It contains selected prayers which recall the hardships of exile, persecution and martyrdom which our people have endured throughout the ages. It is usually attended by the entire family.

Q. What are the Special Practices and Customs of Erev Rosh Hashanah?

A. Following the Morning Services on Erev Rosh Hashanah, the shofar is *not* blown, in order to make a distinction between the "optional blowing" which takes place during Elul and the "obligatory blowing" which takes place in the Yomim Noraim. On Erev Yom Tov, we usually eat lightly, saving our appetites for the festive meal of which we partake after the inaugural Yom Tov Maariv Service. In this way, we can really enjoy the Yomtov (Holiday) meal.

There is a ceremony called "Hatoras Nedorim" (Cancellation of Vows) which we perform Erev Rosh Hashanah (in some synagogues, Erev Yom Kippur) in order to nullify the vows which we made during the last, whether wittingly or unwittingly. This follows the Jewish law that one must fulfill all promises or vows whether made to one's self, to God or to a fellowman. Usually, three men sit as a "Beth Din" (Court) and the fourth

Continued on next page

Continued from prev. page
 from The City of Man. Instead, our purpose is to govern and mold the real world by the spiritual values that have been taught in the Name of God. The High Holy Days urges us to infuse these values into our everyday activities.

The combination of religious ideas with our Jewish peoplehood, indeed, means that we are history-centered, and join our universalistic ideals with our Jewish heritage and the well-being of the Jewish people. We see our past, present and future as one unbroken line of development. Thus, for example, no Jew can be at peace unless there is peace in Zion.

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Continued from prev. page
asks them to nullify those vows which he could not fulfill or that he forgot. The Beth Din responds by reciting special prayers that state he is forgiven. However, vows or promises that one made to a fellow-man cannot be released in this way. They must either be fulfilled or "personal forgiveness" (Mecheela) must be received from the person to whom the vow was made.

Q. Why do people send out greeting cards before Rosh Hashanah?

A. Jews the world over have adopted the comparatively new custom of sending L'Shonoh Tovo cards to their friends and relatives. These greeting cards express the hope that the recipient and his family will be inscribed and sealed in the "Book of Life" for a good, healthy and happy New Year. Shonoh Tovo cards are usually sent out during the latter part of Elul or at the beginning of Tishre.

Q. How does the household prepare for Rosh Hashanah?

A. The Jewish household prepares the food for the festive meals which are partaken of during the Holiday. The housewife also ushers in the holy day with the lighting of candles at sunset. The candles are kindled so that the family may enter the new year in the midst of light and joy. On both nights of Rosh Hashanah the woman of the house recites the following Blessings after lighting the candles:

1. Borush ato adonoi elohainu m'lelech ho-olam l'hadleek ner shel "shabbos v'Yom Tov).

"(add only if holiday occurs on Friday evening.)

2. Boruch ato adonoi elohainu melech ho-olam, sheheche-yonu, v'keemanu, v'higee-onu laz'man hazeh.

Translation of the Blessings:

1. Blessed are Thou, O Lord, our God, Who has hal-

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Historical background of shofar

The shofar is an animal's horn prepared for use as a musical instrument. Together with the reed, it is one of the earliest musical instruments known to man which is still in use, says the authoritative Encyclopedia Judaica. It is mentioned 69 times in the Bible and frequently in talmudic and post-talmudic literature.

The shofar is first mentioned in Exodus 19:16, at the theophany on Sinai. It was used to proclaim the Jubilee Year and the proclamation of "freedom throughout the land" (Lev. 25:9-10); the verse which is engraved upon the Liberty Bell in Philadelphia. It was to be sounded on Rosh Hashanah, which is designated as "yom teruah" ("A day of blowing"; Num. 29:1). It was also used as an accompaniment to other musical instruments in processions as a signal, as a clarion call to war, and in order to induce fear.

When used in the Temple, the shofar was usually sounded in conjunction with

the trumpet, the Encyclopedia Judaica reports. The Talmud states that the trumpet was made of silver while the processed horn of one of the five species of animal— sheep, goat, mountain goat, antelope, and gazelle— was used to fulfill the ritual commandment of the sounding of the shofar. It further declares that the shofar should preferably be made of a ram's or wild goat's horn, because they are curved.

Traditionally a ram's horn is sounded on those days because of its connection with the sacrifice of Isaac, the story of which is the Torah reading for the second day of the festival. Conversely, a cow's horn may not be used because of the incident of the golden calf. The shofar may not be painted, though it can be guided or carved with artistic designs, so long as the mouthpiece remains natural.

The Bible refers to two kinds of trumpet sounds: teki'ah and teruah (Num. 10:5-8). The Mishnah describes the teki'ah as a long

blast and the teruah as three yevavot, a wavering, crying blast. It prescribes three sets of shofar sounds since the teruah is mentioned in the Bible three times (Lev. 23:24, 25:9, and Num. 29:1), each set to consist of a teki'ah, a teruah and a teki'ah thrice repeated.

During the month of Elul the shofar is blown from the second day of the new month to usher in the penitential season. There is a tradition that Moses ascended Mount Sinai for the second time on Rosh Hodesh Elul and that the shofar was sounded so that the children of Israel might not be misled. Thus, originally it was blown only on the first day of Rosh Hodesh Elul. Today it is sounded daily, except for the

Continued on next page

Continued from prev. page
lowed us by His commandments and has commanded us to kindle the "Light of Sabbath and the Festival of Light.)

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The craft of shofar-making

By CAROL GREEN

In a tiny workshop above Haifa's main commercial district, a young man practices an ancient craft. The craft is shofar making — the manufacture of the ram's horn instrument blown annually to welcome the new year and call the faithful to repent.

A family tradition

The cherub faced manufacturer, Avi Bar Sheshet, works painstakingly, in accordance with guidelines set down in the Talmud. Dressed casually in jeans and a T-shirt, Bar

Sheshet appears an unlikely heir to a three thousand year old profession. Yet Bar Sheshet regards his sacred craft with great seriousness. At present, he is one of two people in the world who manufacture shofars. Together with another manufacturer in Tel Aviv, they supply all the world's needs.

For Zvi Bar Sheshet, shofar making is a family tradition as well. The tradition was begun by Bar Sheshet's illustrious ancestor, 16th century Spanish sage Rav Yitzchak Bar Sheshet, known as Haribash. When Haribash left Spain, during the inquisition, to go to Algiers, he noticed that his new community did not have proper shofars. He took it upon himself to solve this problem, and since then generation after generation of Bar Sheshets have been making shofars.

Zvi Bar Sheshet learned shofar making from his father Meir. The elder Bar Sheshet, who recently retired after over fifty years of shofar making, learned the craft as a boy in Casablanca, Morocco. When he came to Israel in 1946 aboard the ill fated Exodus, he brought the ancient technique with him and established the Haifa workshop.

As a boy Zvi Bar Sheshet entertained thoughts of becoming an auto mechanic, but he found himself drawn to his father's workshop. As he got older, he began spending more and more time in the workshop, first observing and then helping his father. By the time he completed army service, it was clear that he would take up the ancestral trade.

Making a shofar

Shofar making, explains Zvi Bar Sheshet, is a sophisticated

Continued on next page

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last day, throughout the month at morning services until Rosh Hashanah is over, and once more on the Day of Atonement at the conclusion of the final service (Ne'ilah). This last, though, is a more recent custom.

The shofar may be sounded only in the daytime. Women and children are exempt from the commandment to listen to it, but such is its place in the Rosh Hashanah ritual that nearly all do. When Rosh Hashanah occurs on the Sabbath, the shofar is not blown, the traditional reason being "lest he carry it (the shofar) from one domain to another (in violation of the Sabbath)". When the Temple was in existence it was sounded there even on the Sabbath, but not elsewhere.

In modern times the shofar is used at the inauguration of a new president of Israel. During the Six-Day War in June, 1967, the chief rabbi of the Israel army blew it at the Western Wall after its liberation by the Israel Defense Force, using the same shofar which he had sounded on Mt. Sinai in 1956. More and more in modern Israel, the Judaica concludes, the shofar has been used to mark various solemn occasions especially by the oriental communities.

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cated and complex endeavor, requiring great care each step of the way. Jewish law dictates procedure at each step. The horns must come from a wild ram or goat and Bar Sheshet orders these horns from South Africa. Because they are to be used in a sacred ritual, Jewish law further demands that the horns be free from any crack or blemish. Thus horns must be carefully scrutinized before they can become shofars. Bar Sheshet estimates that one

tone of horns will yield one hundred shofars.

After making his selections, Bar Sheshet brings the horns back to his workshop where they are scraped, cleaned and treated with a softening solution so they can be molded. Once they are softened the horns are hollowed out and sculpted. For Ashkenazi customers the curl in the horn is also straightened out. This custom grew from the need to have a shofar that could be readily concealed,

explains Bar Sheshet. In the countries of Eastern Europe, where Jews lived in constant fear of their anti-Semitic neighbors, they needed to develop a shofar that could be slipped into a pocket after use. The Sephardim, who traditionally enjoyed better relations with their host countries, use a longer elaborately curled shofar, in the natural shape of a ram's horn.

But according to Bar Sheshet, the construction of the mouthpiece is the most difficult aspect of shofar-making. Because the shofar is a musical instrument, the mouthpiece must be designed to fit the user. This means taking into account the shape of the user's lips as well as the Jewish community to which he belongs. Here again, the differences between Ashkenazim and Sephardim are relevant. "The Ashkenazic shofar makes a wailing cry while the Sephardic one sounds a deep resonant pitch," explains Bar Sheshet. Thus the mouthpiece must be shaped accordingly. Moreover, a crack in the mouthpiece is liable to make the entire shofar 'posul' or halachically unusable, so great care must be exercised in sculpting it out.

After the shofar is completed it is polished to a high gloss, and, on occasion, engraved with decorative designs. Bar Sheshet calculates that it can take up to three days for one shofar to be made from start to finish. A good shofar will last for several hundred years.

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At prices ranging from \$30 to \$70, the financial remuneration tends to be small. Bar Sheshet supplements his income by operating a religious articles shop. A scarcity of softening material is expected to make the process more expensive and Bar Sheshet predicts a shortage of shofars in the coming year. Despite these difficulties, he is not about to leave the business. If shofar making becomes unprofitable, he will do something else during the day and continue at night. "After fourteen generations, I don't want to be the one to stop," he shrugs. After all, he wants the business to be around so that his infant son one day can take over.

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The relationship with astrology

By DAVID HOLZEL

Abraham the Patriarch was the chief astrologer of the city of Ur. That is Ian Pecker's response when asked if astrology is a non-Jewish pursuit. Pecker, a Jerusalem lawyer and astrologer, explains that ancient Babylonia was the birthplace of astrology, the study of the influence of the star on human events, and the predictions based on this study.

"Ur" in Babylonia was the center of astrological 'wisdom' in Abraham's time. According to rabbinical texts, 'all the kings of the East and West congregated every morning before Abraham's door to seek advice'."

What transformed Abraham the astrologer into Abraham the believing Jew is still the model for the Jewish relationship with astrology today. Says Pecker: "According to Abraham's calculations, he was supposed to become the father of a nation. But he was childless. His prediction didn't fit in with reality. So he checked again, and discovered that the stars aren't the only power in the universe; that there must be a power stronger than the stars which established the whole system. At that point Abraham began to believe in God. His way of life was changed, and he had a child."

According to the Jewish way of thinking, says Pecker, the stars do have an influence on us, but there is a higher power. This makes it possible to 'overcome' the influence of the stars. "The stars are matter and we are matter. In order to rise above the zodiac, we must become more spiritual. This means belief in God."

Pecker himself is a reli-

gious Jew. So if he has made the jump into the spiritual, why is he still concerned with astrology? "We know that there is influence (from the stars), so we want to be smart, to handle the astrological forces; to use them in a posi-

tive way."

According to Pecker, astrology, in its modern form, belongs more to the realm of psychology than science. "Astrology says that there is a correlation between the

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movement of the planets and the behavior of man. We just don't know how the influence works. Today we are using astronomical data to understand human behavior."

For instance, he continues, psychologists are interested in learning whether there is any connection between one's time of birth and the tendency to commit crime. He empha-

sizes the word 'tendency' because, Pecker explains, belief in astrology doesn't mean belief in determinism. Two people born at the same moment are potential the same, astrologically speaking; but there are so many intervening factors: upbringing, education, culture, not to mention genetic makeup, that any sort of determinism is automatically cancelled out.

The Jewish association with astrology reaches far back in history. There is no explicit mention of astrology in the Bible, but by Greek and Roman times astrology had become a widespread, though disrespected, practice among Jews.

General interest in astrology declined after the 18th century when science and rationalism prevailed. Now, it seem, astrology has returned with a vengeance.

"25 years ago people said I was a crazy man," Pecker muses. "Now astrology is more appreciated and certainly more popular." He attributes this rise in popularity to the beginning of a new astrological period, the Age of Aquarius, where the rational and the mystical will be combined. But when pushed a little further, Pecker admits that it is also a symptom of the hard times the world is going through. People who despair of the future are often willing to believe in something as illusory as the influence of the stars.

"Astrology's strong point is in describing an individual's personality. Its weak point is its ability to predict the future."

This, for Pecker, is where serious astrology shades into 'pop' astrology, the kind of predictions found in newspapers around the world: "Pop astrology is nonsense, because it is too general. You can't divide the world's five billion people into 12 astrological groups and expect to learn anything. But people want these predictions. They push the newspapers to give them more information and consequently more mistakes are made."

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Heading upward

The Jewish year just closing could well be the one in which Jewish life reached its nadir and, therefore, can now begin a climb to positive Jewish living.

The future will very likely evaluate what the conditions were that led to such a change in direction, but it will require substantiation, and the answer is plainly in psychology. Any positive grouping can only emerge from the pit into which it has descended by understanding of its condition; and that is exactly what has happened — the National Jewish Population Survey.

To predict that the Jewish community is out of the woods would be foolhardy. But to say that, if things do not change, then the community is doomed, is only an obvious deduction.

So the test for the community, if it hopes to begin a move upward, is very likely in front of us and almost immediately from a time standpoint.

We believe that the community will respond and the coming Jewish year will see first signs of that upward direction, although we still are not fully out of the woods.

With that augury we repeat for the 61st time on this page wishes to all our readers and to the Jewish community and Jewish world at large for a year of peace and fulfillment.

Doubters

In all the comments on the agreement about to be signed by the Palestinians and Israel, while there was an underlying sense of relief that finally there was to be a chance for cessation of the bitter hostilities over all the years, many observers, some politically astute, were highly doubtful and predicting that Israel was venturing on a highly dangerous and deceptive course. The Arabs will not desert their real intentions to drive Israel into the sea, etc., etc.

No one, as far as we know, looked into what could well happen when the Palestinians are on their own and trying to build a productive economy and a country that had prospects for a promising future. Would they, facing that kind of a challenge, be considering how they can overrun Israel?

And if that was their foolish goal, what would the Israel army be doing about it — playing tidly winks? Or remaining alert and in tip top condition as it is today and has been through all the wars in which it has been victorious.

Most certainly there are dangers.

But the possibility of the rewards of peace in the area should and will take precedence.

The Israelis seem to be willing to take their chances, but the diaspora, had it any vote in the matter, seems to be uncertain and if not willing for the status quo to continue on with all the possibilities for eruptions, waiting for something, but of what they're not at present in a position to recommend.

And no consideration seems to have been given to the fact that now the Palestinians, controlled heretofore by Israel, will have a chance to build their own life once again.



There was a time when we were able to do a lot of travelling and we attended services in congregations wherever we were. But that day has passed and therefore it was such a change of pace, so to speak, when we were last Saturday at services at Temple Isaiah in Lafayette, Ca. for the bar mitzvah of our grandson, Sam Glickman. His mother, Miriam, you've read about here when we related the time that she was on a hunger strike in jail at Albany, Ga., where she was desegregating the swimming pool and the authorities thought that was warrant enough to lock her up.

In any event what we want to describe here was not only the perfect way in which Sam handled his part of the service, which certainly for a Reform Jew deserves attention, but more about the way Rabbi Judy Shanks conducts a Reform service.

As we sat at the Friday night and Saturday service we kept trying to compartmentalize the way Rabbi Shanks was conducting the service. We knew it was different from the standard Reform service we've attended at Indianapolis Hebrew Congregation. The prayer book was Rabbi Chaim Stern's gender equivalent Shabbat Service — but we needed to be able to describe in a few words the difference.

It finally came to us.

Each part of the service was explained and given theological significance so that we visualized a candidate for conversion to Judaism sitting in the pew and learning the why and wherefore for almost every section of the service and the individual prayers. If that is so, and if this service we felt was so helpful and interesting is repeated every sabbath, would not it begin to pall on the regulars who attend? Our surmise is that Rabbi Shanks recognizes this flaw and avoids it by interpreting different passages from week to week, although we are not so sure that the same service every sabbath would not be as stimulating were it repeated.

One small unusual feature of the service was to permit anyone to mention out loud an impartial observance, as for instance our birthday.

Nevertheless this was the bar mitzvah of Miriam and Norman's youngest son and we had four years ago attended the bar mitzvah of his brother, Jeff, at the time when Rabbi Shelley Waldenberg, who is now emeritus, was in the pulpit.

In writing about Jeff's bar mitzvah we described the temple and its surroundings.

Whichever way one looks — and the windows are wide open and placed for that very reason — you see the hills and nothing else for miles around, as if you were in the middle of a forest. Is there another congregation so blessed in its location?

So now here's the icing on the cake. At least for a Reform bar mitzvah, and we are told this is the regular practice.

Sam read the entire portion of the week from the Torah, and of course the haftarah also. I would assume, although I did not ask, that this is the standard procedure for every bar mitzvah. When his brother Jeff was bar mitzvah, if we recall correctly, this was not the practice at Isaiah.

So what kind of a Reform congregation is this?

The senior rabbi is Rabbi Roberto Graetz who formerly served in Buenos Aires and we were sorry we did not get a chance to meet him as he was on vacation, although he could not have done any better than his associate. Rabbi Shanks (why doesn't she change her name?), our daughter told us had served as rabbi for a number of years in a small congregation, which may account for her self-assurance and the wonderful way she conducted the service.

Incidentally, the bar mitzvah family participated in the Torah service even to our 4-year-old granddaughter, Lilly, whose father and mother are both scientists who are well-known in their fields. The passing of the Torah from the grandfather down to the youngest was introduced at Beth El-Zedeck congregation in Indianapolis by the Rabbis Sasso when they first came to town.

Before coming to Lafayette we spent five days camping at the Samuel P. Taylor State Park with our son, Larry, and daughter-in-law, Barbara, and Lilly and one of their friends, Sara Lecher, which were as eventful as any in our life, including the time when we were a mess boy on an oil tanker in a noreaster off of Cape Cod outlasting one of the fiercest storms of years with our fog horn blowing for 36 hours straight so dark and dangerous it was.

The last time we slept in a tent with no floor was as a Boy Scout, but at least then we were on a cot. But the rewards were worth it. All three meals were cooked over a fire (but not by me) and each morning and night were chilly, but we were blessed — all around us were redwood trees. And if you've never seen one, don't believe President Reagan who said if you've seen

Continued on next page

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10. Don't advertise. Forget that you have to keep reminding your established customers that you appreciate their business.

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Another Crown Heights tragedy barely averted

By JEAN HERSCHAFT

BROOKLYN — The presence of several thousand police rushed to the scene of an automobile accident in Crown Heights averted a replica of the stabbing death of a young hasidic Jew last year. The driver of the car, a hasid, with his wife seated beside him accidentally struck a black female on Labor Day evening, breaking her leg.

By chance hundreds of people were at the intersection where a seven-hour West Indian Day parade had taken place. Newspaper accounts quoted bystanders as stating that blacks began banging on top of the car and calling out, "He did it. He did it." Bottles were hurled at the vehicle.

Police quickly surrounded the car and its occupants. Mayor Dinkins sent black Deputy Mayor Alexander and Police Commissioner Kelly to assess the situation. The hasidic couple was taken to precinct headquarters and released while the injured woman was rushed to a hospital.

Allison Atlas dies at 24; marrow donor not found

BETHESDA, Md. — Allison Atlas, the university student who became the object of attention when an international campaign was launched for complementary bone marrow to save her life, finally passed away at the age of 24. Up until recently there was hope that treatment had calmed the leukemia with which she was infected.

It was an imperfect bone marrow transplant from her mother which became the only hope when a perfect donor could not be located worldwide. Her condition



Allison Atlas began to deteriorate three months ago.

Cold kosher meals now at Sing Sing

OSSINING, N.Y. — Cold kosher meals will now become standard at Sing Sing as a gift beginning with Rosh Hashonah on Sept. 16. Sandwich meat, cheese, sardines, tuna and raw vegetables will form the menu for the less than 100 of the 907 Jewish prisoners who have requested kosher meals.

The first kosher meals to be served here were for the late Rabbi Meir Kahane

back in 1975 after he successfully sued when he was incarcerated on a firearms conspiracy case. As a result, kosher food then became available at only one state prison at Green Haven and those requesting it were automatically assigned there.

Daily services are conducted here in the small Jewish chapel which contains an Ark and a Torah.

Russians losing hope in Israel

JERUSALEM — Uncertainty about the future is the cause of the distress of practically one out of three of the Russian immigrants, a study by the Talbiah Mental Health Center reveals. Dr. Yigal Ginat of the Center said that the immigrants

had come to Israel to provide a better future for their children, but now believe this hope is lost.

The study included 966 immigrants over 18 years old and under retirement age. Legacy International of New York funded the study.

Editor's chair

Continued from prev. page

one you've seen them all. As for us, we just never got over them in the five days. Each time you saw them almost always in clumps of as many as five or more and straight as an arrow reaching out into the sky and so tall their tops could not be seen, and the trunks so large in circumference, you got a new thrill. For next week we'll tell you why at services this coming Saturday we'll

ask that we be permitted to bench gomel, the prayer you recite when you've returned from a long trip or otherwise been in danger. We endured a trying period on a six-mile trail in the wilderness on the heights above the Pacific which we thought was clearly marked and was at the start but then dwindled into a narrow path and finally into nothing at all.

Jew arrested at Vatican on blasphemy

JOHANNESBURG — How Solly Yellin was arrested in the Vatican in 1952 was told by him in The Zionist Record, on whose board he serves.

He participated in a sightseeing tour of the Vatican when he noticed a priest on a pedestal addressing a group of Americans and unknown heard the priest say "If you will give me any personal object — a pen, pencil, spectacles or lighter — I will touch the article on the tomb of the saint next to me, and all your sins will be forgiven."

Without thinking, Yellin called out, "Does that also apply to murder?"

The priest stared down at him, but ignored his remark.

Then as he began to move, Yellin suddenly felt his hands being pinned behind his back. At that he was told, "You are under arrest."

When Yellin blurted out, "What for?" the answer he got was for committing blasphemy.

At that Yellin demanded to see the South African consul at the Vatican.

"There are more than 100 consuls at the Vatican," he was told, "but on Sunday they play golf. Besides the Vatican is an independent state and we decide how to judge a charge of blasphemy."

When Vatican officials checked with the hotel where Yellin and his wife were

staying, they learned that Mrs. Yellin was an American.

At that point the interrogation continued. "What nationality are you, and your wife is American," he was asked, adding, "you're not South African, you are Polish."

Yellin responded, "I am not, I was born there."

When asked his religion, he said he was Jewish. At which his interrogator said, "I thought so," and added, "Are you a Communist?"

Yellin responded with a firm negative.

In going through Yellin's pockets, his inquisitor came across a small silver medallion of Ben Gurion which he had received when he had addressed a Hadassah group in Brooklyn.

"Are you a Zionist?" he was asked.

"Yes, very much so," he responded.

At this point, his accuser phoned what must have been his superior, and became somewhat more friendly.

"You are very lucky," he was told. "It's my chief's birthday today, and he decided to pardon you, but you must never return to this place."

As he was led out of the Vatican, his accuser said, "You realize that I never asked you why you asked your question of the priest, but I knew the answer, it was something to do with the Holocaust."

Report urges more homes

NEW YORK — The report showing inadequate facilities, outmoded approaches and inappropriate legislation for the mentally handicapped in Israel released by the Ministry of Labor and Social Affairs was funded by the American Jewish Joint Distribution Committee. The report recommended making affordable housing and mortgages available to the mentally handicapped, expanding employment opportunities and instituting periodic re-assessments among others.

Fanatics' plot targeted Kissinger

NEW YORK — Revelation that Henry A. Kissinger along with President Nixon were kidnapping prospects as hostages by the man charged with leading a foiled plot to bomb New York City targets added another Jewish angle to the Trade Center bombing. Nixon and Kissinger were mentioned on the tape of a government informer and the man charged with heading the aborted attempt.

Mary Fisher wins honor

Winner of the \$50,000 Woman of Achievement Award announced by the pageant's Miss America, Leanza Cornett, is Mary Fisher, the daughter of Max Fisher of Detroit. The news report described Miss Fisher as a Florida artist who has HIV, the virus that causes AIDS. "I'm honored and grateful," said the mother of two who was infected by her former husband. "More than that, I'm hopeful that

this means institutions we've identified with true Americana...are recognizing the tidal wave of AIDS and beginning to address the epidemic candidly." She said she will use the \$50,000 for a nonprofit organization she has founded to raise awareness of the disease. She will be presented with the award during the Sept. 18 telecast of the Miss America pageant.



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Musical genius recognized at age 96

NEW YORK — The feature story in Sunday's Parade Magazine is about Julius Burger who at the age of 96 is becoming famous as a composer as some of his compositions have entranced the music world. His cello composition has been heard at the Lincoln Center and his songs have been sung by world-class opera stars.

Burger studied in Berlin and worked for BBC in London, but he and his wife were caught in Paris when the war broke out. He came to New York where he conducted "Songs of Norway" on Broadway and worked as an assistant conductor at the

Metropolitan Opera.

That was the last of his active career in music, and for all the years he was unknown, until not too many months ago he was put in touch with an attorney, Ronald S. Pohl, 37, who was not a music aficionado. Burger wanted to find a way to leave his money to encourage young musicians in Israel, and in the interim Pohl learned about the cache of compositions that Burger had written in his youth.

Pohl got interested as he learned of Burger's unpublished scores and thus became the impresario for Burger's debut to fame.

Fiction worth cash prize

NEW YORK — The best fiction manuscript appropriate for readers aged 8-11 written by an unpublished author will receive a cash award of \$1000 from the Sidney Teymor Manuscript Competition of the Association of Jewish Libraries. The story should have universal appeal yet serve to deepen the understanding of Judaism and reveal positive aspects of Jewish life. For entry forms contact Lillian Schwartz, 15 Goldsmith St., Providence, R.I. 02906.

Rabin-Clinton meeting sought

JERUSALEM — With Prime Minister Rabin expected to address the upcoming General Assembly of the Council of Jewish Federations in November in Montreal, Israeli officials are exploring the possibility of a meeting with him and President Clinton.



HEBREW NOT NEEDED — You don't have to know Hebrew when you visit Israel, a quick lesson everyone knows who's ever visited there, and additional confirmation comes from this sign platform at Tel Aviv's new bus station, the largest in the world.

Farrakhan talk mars Parliament

CHICAGO — Jewish participation in the eight-day

Parliament of the World's Religions was significant, and had it not been for the problem of Louis Farrakhan being on the program, all would have been peaceful. As it was all the Jewish participants protested Farrakhan's appearance.

Some 25 Jews appeared on various panels and delivered talks, including Emil Fackenheim, Rabbi Irving Greenberg, Rabbi A. James Rudin, Rabbi Herman Schaalman, Henry Siegman and Susanah Heschel among others.

Buried Nazi treasure a most inviting trove

HRADISTKO, Czech Republic — A fortune awaits those who find the treasures buried in the hundreds of crates of gold, jewels, art and even Swiss bank account numbers believed buried here by the Nazis in the waning days of World War II. Some 500 crates are buried in an area about 50 yards by 50 yards which now has been fenced off by the police, who have established a post nearby.

There is even speculation that the contents from the Summer Palace near St. Petersburg that the Nazis looted in 1941 were carted first to Germany and then finally hidden underground here.

Two men have set up camps here and claim they know precisely where the crates are.

Residents in the area state that during the war prisoners of a nearby concentration camp were seen digging holes at night and lowering crates into the ground.

Evangelicals get honor retrieved

JERUSALEM — The objection raised by the Jewish Agency against the evangelical Ebenezer Society that has been bringing newcomers from Russia to Israel by boat for the past months has been withdrawn and now it is praising them. The Christian agency has transported 1,500 Russian Jews to Israel by boat, the funds for which it supplies itself.

Ebenezer's founder, Gustav Schiller, protested when

charges were made that attempts to proselytize were part of the deal. "My hands are clean," he asserted, noting that all society volunteers must promise in writing that they will not conduct missionary activities on board ship.

He concludes: "Our motives are pure. We are Bible-loving Christians and we feel we have to help the Jews go home."

OBITUARIES

Morris Pearlmutter, journalist

Morris Pearlmutter, founder of the St. Louis Jewish Light newspaper, died Aug. 16 at age 79 after a long illness.

"Morrie Pearlmutter was the reason we have a Jewish Light," the newspaper's recently named honorary president, Alfred Fleishman, said recently. The newspaper has been printed for 30 years.

Mr. Pearlmutter was born Sept. 16, 1913, and attended

Washington University. During World War II he was a civilian field director for the American Red Cross.

He was vice president for advertising and public relations at Edison Brothers Stores.

He was a founder of the St. Louis chapter of the American Society for Technion and a past chapter president.

Joseph S. Spivak dies: ORT leader

LOS ANGELES — Joseph S. Spivack, honorary vice president of American ORT, has died. He endowed the ORT School in Holon, Israel

which bears his name and was a prime mover of the ORT School of Engineering in Jerusalem, the Los Angeles ORT Technical Institute and the ORT Braude International Institute of Technology in Karmiel, Israel. He was named Man of the Year by the Los Angeles chapter for 1988 and American ORT Man of the Year for 1992.

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Rabin's New Year message Talks

My Dear Friends,

From our common house in Jerusalem, the eternal capital of the State of Israel and the everlasting capital and spiritual home of the Jewish people, I send you my warmest wishes for a very happy, healthy and prosperous New Year. Shana Tova. —

Rosh Hashana is a time of soul-searching for the Jewish people. Therefore, I would like to share with you some of my thoughts at one of the most significant times in the history of the Jewish state.

Let me begin by saying that the Jewish people in Israel share the deep concern of our fellow Jews throughout the world over the demographic future of the Jewish people. The open pluralistic societies as well as other less fortunate ones have given Jews opportunities to integrate; however, they have also posed the greatest challenge to the task of preserving our Jewish identity, the danger of assimilation.

Indeed, Israel follows with great anxiety the growth of anti-Semitism, bigotry and racism. The old demons of anti-Semitism have found new ways to lure us. It is our sacred duty to combat fanaticism, to remain alert and to carry the historic message of our Jewish religion, a message of tolerance and openness.

Every Jew in the world should know that the days of wandering are well behind us. Our duty is to be the safe haven of the Jewish people, and this mission is deeply entrenched in our minds.

The Zionist thinker Ahad Ha'am foresaw the Jewish State as the spiritual center for all Jews, a source of pride, and a focus for our strongest energies. By the early decades of the next century, we will almost certainly reach a great Zionist milestone, and the State of Israel will become the largest Jewish community in the world.

Israel today is a strong country. And it is from a position of confidence that we are negotiating with our Arab partners. Peace is the essential element of our security doctrine. However, let there be no misunderstanding: There will be no unilateral compromises on any front. The security of the State of Israel and its citizens is our first and foremost concern; nothing will allow it to be compromised. That is the main principle that guides us. Let me also assure you, Jerusalem will remain united forever, under Israeli sovereignty, as the capital of Israel

and the Jewish people. This issue is not open to negotiation.

Moreover, the whole world is no longer against us. Israel now enjoys full diplomatic relations with more than 120 countries. Japan, China, India and other nations, some of them previously hostile or indifferent to our interests, are now our trading partners. Leaders from around the world are interested in developing and strengthening economic ties. Multinational firms are viewing us with new interest. The Arab boycott is losing its grip. And most important, Israel's relationship with the United States is firmer and friendlier than at any time in history.

Dear friends, we know that your love for us — as well as ours for you — is undiminished by our geographical separation. We in Israel invite you and your children to come and make your lives here, to come here often, to invest in our industries. Send your children to explore our country, to study in our universities, to learn in our yeshivot, to participate in our youth programs. There is no doubt in my mind that by doing so, not only will the bonds between our communities be strengthened, but the seeds for Jewish continuity will be sown and will bear fruit. We shall never forget that the Jewish communities around the world have played a central role in bringing to Israel close to half a million immigrants from the former Soviet Union, Ethiopia and Yemen. But this historical momentum should be continued. Especially now, greater energy and resources must be expended to enable hundreds of thousands of additional Jews to come to the Jewish homeland and to be properly absorbed.

Above all, our greatest challenge, and my most cordial and heartfelt call upon you, is to preserve our Jewish identity. Dear friends, there are still countless challenges and obstacles facing Israel and the Jewish people, but Rosh Hashana brings with it fresh optimism and confidence. May the year 5754 be a year of peace, a year of strength, and a year of opportunity for the entire house of Israel. As we proclaim on Simchat Torah, 'Chazak, chazak v'ni'tchazek' — from strength will come yet greater strength.

Shana Tova U'Mevorechet, Ktiva Vachatina Tova.

Continued from NAT 1

Jews. This one counted 150 demonstrators from a variety of Jewish groups, including the National Task Force on Syrian Jewry. They shouted, "Let My people Go".

Although the next steps are negotiations with Lebanese and Syrian representatives, it was felt generally that although there are serious differences, except in the case of Syria, these will evaporate under the bright light of the agreement which less than a month or so ago was considered almost impossible.

But even in the matter of a treaty with Syria, which involves how much of the Golan Heights it will receive in return for full peace, there is already some movement and the expectations are that the obstacles will be overcome.

It is almost forgotten that the talks which seem now to be crowned with success began in the fall of 1991.

Not all of American Jewry was jubilant over the new developments. The Jewish Press, the very successful Orthodox Brooklyn weekly, bannered its front page with type two-inches high, reading "Peace Plan May Lead to a Civil War." Under a Tel Aviv dateline by Avrohom Smuel Lewin, the first paragraph read: "The Gaza/Jericho First plan being forged in this week's round of peace talks between Israel and the Palestinians has aroused a storm in the right-wing parties and among Jewish settlers in Judea, Samaria and Gaza. There is growing fear that if the plan is implemented, it would lead to a civil war in Israel".

On the same front page was another news account and this one was headed, "200,000 Arabs and 200 Deportees Will Return to Territories."

In New York over Radio Station WABC Bibi Netanyahu, who heads Likud, was quoted as warning of a massive demonstration of Israelis opposed to the "giveaway". The report from the station's correspondent in Israel contained a prediction that the protest on Tuesday would be the "biggest rainstorm ever to hit the Israeli capital. Over 100 busloads of yeshiva students were planning to join the demonstrations and violence could be expected."

So secret were the meetings in Oslo, Norway between the PLO and Israel's Foreign Minister Shimon Peres, that led to the agreement that Cabinet Secretary Elyakim Rubinstein, who heads the Israeli negotiating team, tendered his resignation in protest of not being informed of the talks. Prime Minister Rabin prevailed on him to reconsider.

Israel has announced that it is willing to pull out of Lebanon "six to nine months" after a peace agreement is reached with it. It is recognized that such a step will be impossible until there is a breakthrough with Syria.

50 Torah Scrolls to be distributed

JERUSALEM — The 50 Torah Scrolls that had been rescued from Beirut synagogues and have been hidden since are expected to arrive here shortly. Sephardi Chief Rabbi Eliahu Bakshi-Doron said that a committee would determine which places are in need of Torah Scrolls.

Waldorf has Holiday meals

NEW YORK — The price was not announced but the High Holiday Services for singles only of the Sutton Place Synagogue at the Waldorf Astoria Hotel is now in its 18th year. Included are two luncheons, a break-the-fast meal and a post Yom Kippur dance.

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YOUR NAME

By David L. Gold
Installment No. 182

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"Your Name" is conducted by David L. Gold, founder and director of the Jewish Family Name File, who won the 1991 Directors' Award of the Federation of Genealogical Societies "for distinguished public service in support of genealogy." Queries should include a list of all known spellings of the name (in whatever language or alphabet), an indication of the specific place for which each of them is known, any family tradition concerning the origin or meaning of the name, and anything else that might help to elucidate it. When indicating places, try to be specific (for example, Minsk rather than Russia) and try to give both the Jewish and non-Jewish names of the place (for example, Yiddish Tsoymer/Polish Sandomierz). Almost all queries will be answered in this column. Address inquiries to David L. Gold, The Jewish Post and Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. Please include LSASE (52¢ postage).

Rain, storm, fog, snow, hail, frost

A number of Ashkenazic family names refer to precipitation and related phenomena: *Frost* (presumably from the identically spelled German word meaning 'frost' or from Yiddish *frost* 'freezing temperature; freezing weather'), *Grad* (from Polish *grad* 'hail'), *Hugel* (reflecting a Southern Yiddish pronunciation of Yiddish *hogl* 'hail'), *Metelits/Metelitz/Meteliz* (from Northeastern Yiddish *metelitse* 'snowstorm'); *Nebel* (from the identically spelled German word meaning 'fog, mist; haze'), *Regenbogen* (either from the identically spelled German word meaning 'rainbow' or from Yiddish *regn-boyn* 'rainbow'), *Schnee* (from German *Schnee* or Yiddish *shney*, both meaning 'snow'), *Sprayregen* (from Yiddish *shpreyregn* 'drizzling rain, drizzle'), *Sturm/Sturim* (respectively from German *Sturm* and Yiddish *shturem*, both meaning 'storm'), *Tuman* (from Eastern Yiddish *tuman* or Russian *tuman*, both meaning 'fog, mist'), and *Zawerucha/Zawerucha* (the first variant is from Polish *zawierucha* 'storm,' figuratively 'turmoil, disturbance, riot' and the second one is from Eastern Yiddish *zawerukhe* 'snowstorm, blizzard; storm'). The Israeli Hebrew family name *Raviv* is derived from Hebrew *raviv* 'light rain, drizzle.'

Except for the Israeli Hebrew one, these family names are presumably taken from nicknames which had been given to people who had been involved in minor incidents involving these meteorological phenomena. Interesting stories must lie behind them. Thus, the etymology of the names is clear, but their etiology is not (see installment 178).

Possibly belonging to this category is the Ashkenazic family name *Reif*, which could be derived from the identically spelled German word meaning 'hoarfrost, frost.' Other possibilities, however, must be considered: the name could be derived from German *Reif* 'bloom (on fruit),' German *reif* 'ripe, mature,' or Yiddish *reyf* 'hoop; fellow, rim, tire,' in which case it would not belong here.

"The German word also means 'chilblain.' Whether that meaning is relevant to any tokens of the Ashkenazic name in question is not known. Unlike English *frost*, which refers to something tangible ('There's frost on the windows'), Yiddish *frost* refers only to a weather condition ('s'a frost in droysn' 'the weather is freezing cold,' etc.). The Yiddish for 'there's frost on the windows' is *di fentster zenen farfroym*.

Israel finally to host royalty

LONDON — The unwritten ban that has prevented any British royal from visiting modern Israel may soon be voided as Prince Philip is expected to accept a medal from Yad Vashem honoring his late mother, Princess Alice, who hid a Greek Jewish family during the Second World War.

The British Foreign Office has refused such permission in the past to avoid diplomatic complications with Arab countries.

Members of the royal family have travelled to Arab states, including Saudi Arabia and Jordan, whose own royal families have visited the Windsors in Britain.

Britain.

A WOMAN'S VOICE

Heidi rechronicled

By MIRIAM L. ZIMMERMAN

Playwright Wendy Wasserstein's play, *The Sisters Rosensweig*, is currently enjoying unprecedented popularity on the Broadway stage.



Wasserstein's 1989 award winning play, *The Heidi Chronicles*, recently had its West Coast premiere in Palo Alto, CA. I hope it won't be four years before Californians get to see *The Sisters Rosensweig*. I grudgingly concede that this delay confirmed California's four-year cultural lag behind New York.

The Tony awards deemed *Heidi Chronicles* the best play of 1989. It also won a Pulitzer Prize, New York Drama Critics Circle Award, Outer Critics Circle Award, Drama Desk Award, Hull-Warriner Award, and the Susan Smith Blackburn Prize. I expected to see a comic masterpiece that would capture the ironic depths of human experience.

Instead, I saw a history play as narrated by Heidi Holland, art historian, who chose to be "neither a painter nor a casual observer," as she observed about herself. The play began at a high school sock hop in the mid-'60s and followed Heidi through her coming of age to her approaching midlife at the end of the '80s. In so doing, the play also chronicled the maturation of the "boomer" generation, bringing that generation into the '90s.

The question arose on the freeway trip home after the play, is Wendy Wasserstein another self-hating anti-Semitic Jew? What gave rise to this discussion was consideration of the one identifiably Jewish character, the unflattering and despicable portrait of "Scoop" Rosenbaum.

An obnoxious philanderer, Scoop grades everything from political candidates to Heidi's boyfriends with two letter grades: "C+ for vocabulary, A+ for appearance." When Heidi calls him on this annoying habit, he changes to a scale of one to ten but nonetheless

continues to make arrogant judgments. A character you love to hate.

Heidi, the perfect golden gentile, remained friends with Scoop long after their affair ends for reasons not included in the script. Scoop admits to Heidi at his own wedding reception that he had not married Heidi not because she wasn't Jewish. He had settled for the Jewish Lisa, a "6," because the "10" that Heidi represented was unattainable. What a message about Jewish men's evaluation of Jewish women and themselves!

Heidi met Scoop back in 1965 Chicago at the same high school dance where she met Peter. She and Peter decide to

levels. First, as written, Scoop Rosenbaum never gets beyond the stereotype of the Jewish entrepreneur, oversexed and uninterested in Jewish women. Second, a subtle yet pervasive innuendo affirmed that non-Jewish is better, especially in women.

Finally, the character of Heidi herself, despite her feminism, is a woman who can't make up her mind, who isn't in touch with her own deep unhappiness. When she finally decides to do something about her life in the next to the last scene of the play, she shelves her newly formed plans to be there for Peter in case he comes down with AIDS. An uncommon woman

I was offended on several levels. First, as written, Scoop Rosenbaum never gets beyond the stereotype of the Jewish entrepreneur, oversexed and uninterested in Jewish women. Second, a subtle yet pervasive innuendo affirmed that non-Jewish is better, especially in women.

remain friends for life. The survival of their friendship despite Heidi's affair with Scoop, graduate school for Heidi and medical school for Peter, Peter's coming out of the gay closet, and Heidi's participation in a '70s feminist consciousness raising group constitutes a major part of the "chronicle."

The hilarity of their encounters in Act I is matched by the poignancy of Peter's plea to Heidi at the end of Act II. Heidi, who had come to say goodbye to Peter and inform him of her plans to leave New York to find happiness elsewhere, catches Peter just after he has been informed by his ex-lover Stanley that Stanley has AIDS. Peter persuades Heidi to forego her new job and stay in New York to be Peter's "family." The implication is that Peter, too, will be doomed by AIDS and needs Heidi since she is the only family he has. Heidi agrees to shelve her newly formed plans to achieve personal happiness and to remain in New York.

I was offended on several

she is not as she denies her own needs for the sake of a man.

The last scene occurs two years later. Peter is off living with his new doctor love. So much for the Heidi-Peter "family." Scoop, still married to Lisa, comes to bestow a present on Heidi's new baby, adopted through pediatrician Peter's help. Scoop is rebuffed by Heidi one last time so he borrows Heidi's telephone to arrange to meet his latest actress girlfriend. The lights dim on Heidi in a rocking chair crooning, "You Send Me" to her infant daughter Judy.

On the drive home, I rewrote Act II. Instead of the maudlin AIDS scene between Heidi and Peter establishing their "family," there needed to be a comic confrontation between Peter and Scoop, vying for Heidi's affections. An ex-lover who is someone else's husband competes with a gay man for a sterile ice goddess in the name of family. What a commentary on family values in the '90s. The comedy would have been consistent through-

Continued on page 14

WHAT I HAVE TO SAY

Most vital election: school board

By JIM SHIPLEY

The end of August marked the first International Religious Conference in a century. This gathering of every conceivable religious persuasion



is designed to take place once every century. The leader of the Conference stated that "we managed to antagonize almost everyone. Whatever day we held whatever meeting, it was unacceptable to somebody. Most of all," he went on, "the problem is the groups that believe a given religion is their sole province. That anyone who does not preach it in their manner is a blasphemer and has no right to be involved."

Every religion has them. Even the Jews. Those who know that they are right and that God is on their side. In some religions, many of these "true believers" seem quaint and funny and are worth little more than a chuckle and a shake of the head. Others are sinister. They have a real agenda and they are dangerous.

Religion, by its very nature, seeks to place borders, limits on human behavior. Some of this is very good, even necessary. But like all power, religion can corrupt even the best of intentions.

We are only too familiar with the danger of militant Islam. We have chronicled the Roman Catholic Church from the time of the Romans through the Crusades to the tacit cooperation with the Nazis. Now we are watching the religious right in this country operating a stealth campaign to usurp our rights, subvert the Constitution of the United States and turn their beliefs into law.

We all managed to laugh at the failure of the right to make any headway through their leaders Jerry Falwell and Pat Robertson to take the presidency. They learned their lesson well. No longer do they preach their desire to reach the White House. They have

learned how the system works. Our political battles are fought at grass roots level. Laws are not made at 1600 Pennsylvania Avenue. They are made up on the hill.

And the way to get there is to control the local committees, the local precincts, the local governments. And the best place to start is where the Catholic Church starts. With the children. And how to get to the children? Through the school boards.

School board elections have a notoriously low turnout. Make no mistake, the school board is the most important single assembly in town. County Commissions may pass on street lights and highway easements, but they don't mess with your kid's head. The school board? They can determine what gets taught to your child and how it gets taught. They can dictate the books that will be read, that can be read and that will not be read.

We have a lady in nearby Lake County, FL, on the school board who is so unbalanced that she has declared that children cannot breathe deeply in class, because it can induce meditation and that is an evil practice, against our "Christian" nation. We have a school board in California that has elevated the quaint theory

of creationism to a scientific level.

Once the school board has been conquered, the goal of a "Christian Nation, where Jesus Christ is King" is only a vote or two away. From the school board to the precinct committeeman to the candidate for Congress is only a matter of time and strategy.

The head of the Christian Coalition has declared in a published article that the organization should no longer state that it is anti-abortion, pro-prayer in school or anti-gay. Why? Because that might prevent its candidates from being elected! In other words, in a public statement they have said that to lie and deceive is OK as long as it achieves your goal. Just what Jesus taught, right?

Next to this danger, this duplicity, the claim that the Rebbe from Brooklyn might be Moshiah is worth a yawn. You may chuckle when a full page ad in the *New York Times* declares him the "revered leader of World Jewry," but he does not threaten my school, my shul or my nation. As such, he is benign. The Christian Right is malignant, deadly and a clear and present danger.

James Shipley may be reached at 283 W. Lake Faith Dr., Maitland, FL 32751

ABOUT BOOKS

By JACK FISCHER

Schocken will publish at the end of this month *Songs of the Heart: An Introduction to the Book of Psalms* by Nahum M. Sarna. The author is professor



emeritus of biblical studies at Brandeis University and is an editor and translator for the Jewish Publication Society's translation of the *Bible*. (\$25) A new study of Louis Brandeis is *Brandeis, Beyond Progressivism* by Philippa Strum. The book supplements the author's much praised biography, *Louis D. Brandeis: Justice for the*

People. Among the many facets of Brandeis' life that are covered in this new study is his learning about the communal Jewish kibbutzim in Palestine. (University of Kansas, Sept., \$25). Coming in September is an important work on a major Jewish thinker. *Judaism Faces the Twentieth Century: A Biography of Mordecai M. Kaplan* by Mel Scult is the story of the founder of the Reconstructionist movement, an alternative to the Reform, Conservative and Orthodox branches of Judaism. The author teaches Judaic Studies at Brooklyn College. (Wayne State University, \$34.95). Anne Roiphe's daughter has just completed *The Morning After: Sex, Fear and Feminism on Campus*. Kate Roiphe arrived at Harvard in 1986 with a

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FLEISHMAN'S FLIGHT

Religious diversity aided

By ALFRED FLEISHMAN

Sometimes we read news of interest from the Jewish Agency (or Israel JAFI) that takes our breath away.

Having gone to Agency



meetings for a number of years and engaging in many discussions and even arguments about the need for pluralism in Israel supported by the Agency, I was surprised and delighted to read the latest communication from the UIA that carried information about the Agency.

It was headed "Fostering Religious Diversity." Then, "JAFI: A Catalyst For Positive Change."

It was so important I want to use this column to carry some of it. The mere publication speaks for itself. And in my opinion it marks a most constructive change in Agency activity and philosophy.

"An important mission of the Jewish Agency for Israel (JAFI) is to be a catalyst for positive change in Israel. In keeping with this mandate, the Jewish Agency Grants and Allocations program funds projects and services which seek to improve the quality of life throughout the Jewish State.

"Projects currently being funded by JAFI include family planning for olim from the former Soviet Union; fostering inter-community cultural understanding; orientation to democracy for olim; health care for Ethiopian olim; job placement for the deaf; prevention of drug and alcohol abuse for new olim; leadership development in development towns; women's issues; and promoting religious diversity.

PROMOTING PLURALISM AND TOLERANCE

JAFI's support of programs sponsored by the various religious streams is an area of particular interest to the American Jewish community.

"Programs which foster

religious diversity are implemented by approximately 20 organizations, many of which are affiliated with the Israel arms of the American Reform (R), Conservative (C) and Orthodox (O) movements. What follows is a highlighted list of some of these activities:

IMMIGRANT ABSORPTION TEACHING RUSSIAN IMMIGRANTS JUDAISM
Implemented by the Masorti Movement (C)

"This program teaches basic Judaism to Russian immigrants and assists them in defining their Jewish identity."

SOVIET JEWRY PLURALISM OUTREACH PROGRAM
Implemented by the World Union for Progressive Judaism (R)

"The program consists of an intensive, five-month leadership training institute in Jewish studies, history and tradition. To acquaint new olim with the subject of Jewish pluralism, introductory courses in Judaism are featured."

JEWISH HOLIDAY WORKSHOPS
Implemented by the Masorti Movement (C)

"In this program, new olim and native Israeli families are introduced to Israeli culture and heritage through workshops held before and during Jewish holidays. Workshops are conducted in absorption centers, community centers and Masorti congregations.

The goal of this program is to create a social, spiritual, intellectual and emotional experience for participants.

SOCIAL ISSUES PERSON-TO-PERSON — TOLERANCE AND PLURALISM

Implemented by Sovlanut — Non-Partisan Movement Against Violence

"A comprehensive educational program designed to promote tolerance and reduce violence among Israeli youth.

ARMY EDUCATION & DEVELOPMENT TOWN TEACHERS PLURALISM PROJECT

Implemented by the Moshe Sharett Educational Center

"In this program, teachers in peripheral areas of Israel

Continued on page 10

'Twin' victim unrelenting

New doubts stir about Mengele's death

By ED STATTMANN

Auschwitz torturer Dr. Josef Mengele died in 1979, various official reports say — but a Dutch researcher says he has confirmed that Mengele's stepson in 1982 was asking if it were safe for the "Angel of Death" to come forward.

The person they asked, according to historian Tony Van Renterghem, is Dr. Hans Münch, a German physician who served with Mengele at Auschwitz.

Van Renterghem told the P-O by telephone from the Netherlands that Münch made the comment during a videotaped meeting Aug. 20 with Eva Mozes Kor of Terre Haute, Ind., one of the survivors of Mengele's experiments with twins. She is the founder of a victims' group, C.A.N.D.L.E.S. — Children of Auschwitz Nazi Deadly Lab Experiments Survivors. Van Renterghem is research director for C.A.N.D.L.E.S.

Kor has steadfastly insisted Mengele is alive or, at least that his death is unconfirmed. There was a 1985 announcement that Mengele's remains were found in a grave in Brazil. Later a British doctor confirmed by DNA testing that bones purported to be from that site matched with the tissue of Mengele's living relatives.

In June 1991, Kor released to the news media Israeli war crimes investigator Menachem Russak's report citing serious discrepancies between the bones from the Brazilian cemetery and medical and dental records on Mengele. Russak's report also cited a greeting Mengele's daughter-in-law wrote congratulating Mengele on his 68th birthday — a month after his supposed drowning.

At the meeting in Münch's home Kor was accompanied by a documentary crew from a commercial Dutch television station, RTL-4. Van Renterghem said Münch told Kor that in 1982 Karl-Heinz Mengele, Mengele's stepson, asked him whether he believed that if Dr. Mengele came forward he would be charged for the "selections" or for his research or both. Dr. Mengele is accused of selecting about 40,000 people to die in the gas chambers and of conducting cruel medical experiments at Auschwitz, especially on children.

Van Renterghem said the younger Mengele apparently was unaware Münch is extremely remorseful for his role at Auschwitz, even though he was tried for war crimes and acquitted thanks to the testimony of people whose lives he saved.

"It really blows the whole situation in Brazil to shreds," Van Renterghem said. He said Münch said on videotape: "Yes, they told me he was alive."

That assertion is similar to a January 1989 report by the Vienna-based Simon Wiesenthal Center for documentation of Nazi crimes, which also reported the 1982 meeting, although listing Münch's first name as Theo.

The Wiesenthal report and this new report by Kor and the Dutch TV team say Münch told of meeting with Karl-Heinz Mengele and Hans Sedlmaier. Wiesenthal Center officials said Sedlmaier had been continually in touch with Dr. Mengele after the war.

The Wiesenthal report said further that a German prosecutor had questioned the younger Mengele, Sedlmaier and Münch and had been told that their query to Münch was "just a theoretical question."

Kor said she arranged to meet Münch in hopes of learning details from the Nazi side of how things were run in Auschwitz; to learn more about Dr. Mengele and to get closer to finding Dr. Mengele and learning first-hand what he had done to her, her twin and the other twins he used as guinea pigs.

"I found Dr. Münch unbelievably caring, unbelievably human and very kind," Kor said. "I said, 'Doctor, you look like a very nice person and I like you. How does a nice person like you join the Nazi Party?'"

She said he replied that people joined either for ideological reasons or because they felt it would create career opportunities for them.

"I was an opportunist. I made a big mistake. But I never believed in the Nazi ideology," Münch said, according to Kor.

She did not disclose where Münch lives. She said he is 82 — just 23 months younger than Mengele — and in excellent health. He avoids the media, she said.

She said a video of her meeting with Münch will be shown in October at a Boston conference on medical ethics.

"I never thought that I would like a Nazi," Kor said. "But I like this Nazi. He screwed up. He made a mistake. I think his message to the neo-Nazis would be a lot more powerful than if I said anything."

She said Münch told her he hoped that young people who swallow the Nazi propaganda about race would hear him and change their minds.

Münch's role at Auschwitz included experiments on developing blood typing from saliva and efforts to keep camp diseases from spreading into town outside the camp. Once his experiments were over, the subjects would be sent to the gas chamber — so he succeeded in dragging the studies out as a way to keep the subjects alive.

Kor said he said he told her he used every connection he had in Berlin to extend his studies and save lives.

She was a 9-year-old at Auschwitz, but she said even older Jewish prisoners did not know what rules prevailed in the camp hierarchy.

Münch told her he had lots of discussions with Mengele about philosophy and ideology, but Mengele's experiments were top secret and he refused to discuss them with anybody.

Kor said she was surprised to learn Mengele's experiments were so guarded and that his contact for them was not in the camp but with a top Hitler associate, Heinrich Himmler, in Berlin.

In videos of Münch that she saw before her visit, she said, "my impression of him...was that he was a cold, hard person." She said she was surprised to find him just the opposite.

Münch told her he had nightmares for years about his Auschwitz experience.

Speaking of herself in the third person, Kor said,

"I think it would be very, very prejudiced of Eva Kor, survivor of Auschwitz, to say that this guy who happened to be a Nazi doctor — I should judge him only on the fact that he was a Nazi doctor. I would say if that were the fact, I have not learned anything from Auschwitz."

She said Münch probably was "kinder to me than Elie Wieser. Elie Wieser has never taken 10 minutes to talk to me. I went to see him in Bloomington and he was too busy to talk to me. He is too much a big shot to talk to another survivor who had important information."

Wieser is an author, a concentration camp survivor and a Nobel Prize winner.

She said she is undisturbed that other survivors may criticize her for meeting with Münch and for her insistence that it is more important to extract information from people like Mengele than to punish them.

"I am 100 percent at peace with my own conscience," Kor said. The information comes too late for her twin, Miriam, but may help other survivors, she said.

Kor's assertion that Mengele's data is unavailable has support from Arthur L. Caplan, director of the Center for Biomedical Ethics at the University of Minnesota, author of "When Medicine Went Mad," about Nazi doctors during the Holocaust.

"He never published his papers. There are no presentations documented anywhere where he gave his results," Caplan told the P-O. "Specifically what chemicals he used, what agents he used, what was injected into children, I don't believe much is known about that," he said.

Kor said she has only three isolated documents concerning Mengele's experiments on her. They show she was tested for syphilis, for a tropical disease and for scarlet fever. She said she wonders whether she was injected with syphilis and the tropical disease.

"We asked him (Münch) what his feelings were, to sit down with a Jew," Van Renterghem said. "He said he wanted to use us...to let people know that these racial theories are so ridiculous. He said, just look at those people who were teaching us those racial theories — they were hardly examples of gorgeous racial gods."

Van Renterghem said Münch insisted the truth is inbreeding is one of the worst things you can do in genetics — that it is far better for races to mix and blend.

The Dutchman said Münch's message is important for modern youth — a message not to make the same mistake Münch's genera-

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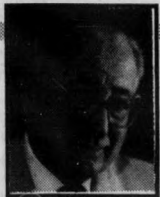
"I found Dr. Münch unbelievably caring, unbelievably human and very kind," Kor said. "I said, 'Doctor, you look like a very nice person and I like you. How does a nice person like you join the Nazi Party?'"

DIGEST OF THE YIDDISH PRESS *How good is a rare meal?*

Yahrzeit honors poet

By RABBI SAMUEL SILVER

Yiddishists revere the name of Morris Rosenfeld. A gifted poet, he was the troubadour of the sweatshop. In poem after poem he depicted



the plight of the Jews who toiled in the garment district. He wrote about the fathers who worked all day and saw their children only at night. He described the "slaves of the machines," who virtually became appendages of those machines. In the early part of this century his writings made him the most popular of lyricists. His poems were translated into English and many of them set to music. In commemoration of his 70th yahrzeit, the *Forward* column, "Pearls of Jewish Poetry" provides a profile of him, and reproduces some of his creations. In one poem, "Zum Folk" (To my people), he sang "Oh, my people I give you my soul."

Why did Poles kill us?

Historians of the 20th century are baffled. They can't explain why it is that Germany, which reached such heights of progress in religion, culture and literature should have suddenly tobogganed into Hitleresque sadism. A similar quandary is expressed by Rabbi Heshil Klepfisz, the author and chronicler of

Askenazic Jewry, with regard to Poland. In a lengthy *Forward* disquisition he cites a galaxy of Polish writers who were admirers of Judaism. He lists their names (hard to transliterate into English) and quotes some of their Judeophilia. And yet in that very land, a land to which Jews were originally invited and a land into which the Jews were well integrated, once the Nazi poison erupted, many Poles turned on their erstwhile neighbors, the Jews, with incredible ferocity.

Prayer for Clinton

On July 4 Cantor Samuel Halevi Heber, of St. Louis, chanced to be in downtown San Francisco when he observed a crowd of people. He learned that President Clinton had just emerged from a restaurant and was surrounded by admirers. He moved towards the president and was soon able to talk to him. "I am Jewish," he told Clinton, "and we have a prayer that we recite for one who is a ruler. May I recite it?" Replied Clinton, "Why not?" and bowed his head. Whereupon Heber intoned, "Blessed be the Almighty who shares some of his glory with flesh and blood." Moved, the president said, "Thank you very much." Heber tells about it in a letter to the editor of the *Algemeiner Journal*, which also printed a photo taken by a news photographer who witnessed the encounter.

Rabbi Sam Silver may be reached at Temple Sinai, 2475 W. Atlantic Ave., Delray Beach FL 33445

Rival sects speak in secret

LONDON — Prominent Orthodox and progressive Jews who have been meeting secretly for seven years have decided to go public.

"Human beings who don't speak will always quarrel," Rabbi Maurice Untermyer, told *The Jewish Chronicle*.

Included in the committee are prominent members of the Reform, Orthodox and

Liberal movements who have "agreed to disagree amicably."

Over the years, the group has had a number of successes and some failures. "But the attempt has always been to address the real issues without posturing," Rabbi Tony Bayfield said.

Gap, Banana now at Israel stores

TEL AVIV — If you want to keep in style in Israel now you will have available to you The Gap and Banana Republic products.

They will be distributed here by Polgat Industries, a manufacturer of woolen cloth and outer garments.

By JUDY CARR

Well: It's bloody old Rosh Hashanah again and once again I write my begging letters.

Please send me your donation for food for the needy over the festivals.

All over Israel kind ladies like myself are making the same plea for money for food packages to be sent to give people a good meal over the festivals. Some are for immigrants—at the last count 7,000 immigrants had applied to ONE organization. Others deal with the old or those on welfare.

I feel very noble and bask in the praise of flatterers. "Judy, how GOOD you are!"

Sometimes I stop to think. This food package sent out—one package for the three days of Rosh Hashanah, the pre- and post-fast meal, possibly also for Succot and Simchat Torah. That package has to stretch itself a bit and it may have a few people to feed.

Then—no doubt it is good to celebrate festivals with a good meal, but some of us want to eat every day. I know that I do. Not just once a day either. And what about a between-meal snack or sandwich?

All over Israel, concerned people are setting up restaurants where the old and the immigrants can get a good meal for a nominal price. Wonderful—the immigrant, the pensioner, they eat lunch, but aren't they hungry again by supper time and what about breakfast next morning and next day's lunch?

What is needed in this situation is not good ladies with packages that provide maybe one meal, but some permanent form of providing nourishment. How? I can think of a lot of institutions that have surplus food: wedding halls, hotels, even the army kitchens. While many are not eating, others are throwing it away.

This situation needs organization and brains, not tender hearts and mitzvot. Get the food in the right place to the right people. Stop bleating about how good we are and get organized.

Just one tiny thought. Shouldn't immigrants be given work to pay their way and be able to feed themselves through the normal channels? Shouldn't old people receive a sufficient pension so that they can buy a respectable amount of food and not depend on charity?

Dear me, Judy, the Almighty is not going to write you in the Book of Life this Rosh Hashana. You are going to die by strangling or stoning or whatever it is you die of if you don't repent.

Don't you know that good Jewish women dish out food and good Jews come and take it humbly and say blessings and this is called Tsedekah and afterwards we all go on to the next world for our heavenly reward?

It is about time we stopped living in the shtetl and playing the fiddle on the roof and

imagining that we are Rothschild. No one in a modern state should have to say thank you for a donated meal. No one should be thrust down and brought low by hunger.

Still, Rosh Hashanah is coming. Dear Sir, I would appreciate your kind donation for my fund...

I don't think the Almighty is going to inscribe me in the Book of Life for giving someone a bit of a package that only mocks his hunger.

Judy Carr may be reached at POB 6431, Tel Aviv, mx 61 063 Israel

Fleishman

Continued from page 7

are exposed to the various streams of Judaism and religious pluralism, to help foster greater tolerance and appreciation of Jewish "differences" and explore the connection between pluralism and democracy.

INTERPERSONAL STUDY GROUPS IN JUDAISM FOR JEWISH ADULTS
Implemented by Yaacov Herzog Center for Jewish Studies (O)

"Established for people of different and often conflicting views on Jewish heritage, this study program aims to create an atmosphere of tolerance and mutual respect in Israeli society. Seminars of varying lengths are held throughout the year, bringing together Jews from Israel and abroad to study and discuss Jewish resource materials on controversial topics.

EDUCATION AND CULTURE
JEWISH ENRICHMENT FOR TEACHERS
Implemented by Israel Movement for Progressive Judaism (R)

"This program seeks to create a large pool of educators who will influence the Israeli educational system, toward the goal of nurturing open-minded and egalitarian youngsters.

THE TALII EDUCATION FUND
Implemented by the Tali Education Fund (C)

"This fund was created to encourage the development of a new option in the Israeli secular school system, rooted in classical sources and fostering religious tradition in a pluralist and non-coercive manner. Implemented in 25 schools throughout Israel, the program includes training for

teachers and support programs to parents and teachers.

PRE-SCHOOL AND PRIMARY EDUCATION
Implemented by the Movement for Progressive Judaism (R)

"This program provides support to pre-school and elementary school classes which operate in the spirit of pluralism and progressive Judaism. Teacher training programs and outreach to parents are emphasized.

ISRAELI SCHOLARS PROGRAM IN JUDAICA
Implemented by Matan—Women's Institute of Torah Studies

"This program provides intensive Judaic studies to women with academic training, to help prepare them to become teachers and community leaders.

"The program's open-minded method of study is intended to develop a basis for an open exchange of ideas among all streams of Judaism.

SHEVET TACHIM
Implemented by the Israel Council of Yisrael Hatzair (O)

"Through regional and local events such as Shabbatonim and cultural, social and athletic events, this program promotes the integration of religious and unaffiliated Jews, and fosters Jewish values in development towns. A "big brother" outreach effort featured by the program twins high schoolers with younger students.

TZOFEI TELEM
Implemented by Israel Movement for Progressive Judaism (R)

"Telem is a national youth movement associated with Israel Scout Scouts. Its goals are to expose participants to a demo-

Continued on page 14

Peace agreement a morass

By SAMSON KRUPNICK

The basic requirement of any contract, in order to assure its effectiveness, is a meeting of the minds. Contrariwise, if the two parties persist in inter-



preting its provisions in accordance with their own versions, there is little chance the contractual arrangements will last. This fallacy appears to be the stumbling block of the highly touted "breakthrough" Agreement between Israel and a "reformed PLO."

The Government insists that the Agreement is simply an extension of the Madrid arrangements of an interim autonomy plan, with a Gaza-Jericho area as a start. Similar arrangements will follow in Judea, Samaria and the Golan Heights. Elections will be held for a Council, which will then exercise authority over every phase of life in the areas with the exception of external defense, security and foreign affairs. Negotiations had been conducted with representative Palestinians by an Israeli delegation headed by the highly capable Government Secretary Elyakim Rubenstein, to work out some such arrangement, during ten sessions.

On the eve of the 11th round in Washington, suddenly to the utter amazement of Rubenstein, the Israeli public, Jordan, Syria and Lebanon, out of the blue a new "hero" peacemaker arose. Minister for Foreign Affairs Shimon Peres, whom the Prime Minister had scrupulously kept out of the official peace negotiations, it appears had been conducting highly secret negotiations with representatives of the PLO in Norway for possibly a year, including a period when the law forbade such contacts. The Foreign Minister of Norway announced with pride that there had been 14 sessions between Israel representatives and the PLO. During this period, both Peres and Rabin had denied any such meetings.

Now the nation is con-

fronted with an Agreement involving mutual recognition of Israel and a reformed PLO, once again vowing to renounce terrorism and revise some 33 articles in its charter dealing with the early destruction of the Zionist enemy. The word autonomy does not even appear in the Agreement. Instead we refer to a Provisional Government to rule over Gaza and Jericho areas; an Israeli troop withdrawal within four months; consideration of the "Palestinian Nation" and its just demands, including a discussion of the status of Jerusalem and the right of return to the 800,000 Arabs displaced during the Six Day War of 1967, subject to Israel's approval; the right of Arabs in East Jerusalem to vote; the

will be extremely difficult to conduct preventive action against terrorism and it will be extremely difficult to eradicate terrorism without preventive action. On the face of it the security problems appear to be very complex." The PLO is now organizing a military force to number some 17,000, most of whom have had terrorist experience — including 5,000 Fatah terrorists driven out of Lebanon together with Arafat exactly 11 years ago. The irony of it all is that the PLO is at its lowest ebb since its organization, virtually on the point of economic and political collapse — and lo here come Rabin and Peres and save both the PLO and Arafat.

The PLO today is boasting

The Government insists that the Agreement is simply an extension of the Madrid arrangements of an interim autonomy plan, with a Gaza-Jericho area as a start. Similar arrangements will follow in Judea, Samaria and the Golan Heights. Elections will be held for a Council, which will then exercise authority over every phase of life in the areas with the exception of external defense, security and foreign affairs.

formation of a strong military police force; Israeli troop withdrawal from all Arab cities in the areas within 10 months and the consideration of a passageway from Jericho to Gaza. What other commitments were made by Rabin or Peres we do not know.

Strangely, the army was apparently not advised nor consulted in so vital a matter concerning the defense of Israel. Deputy Chief of Staff General Amnon Shahak complained bitterly stating: "It

of a victory over the "Zionist enemy" and the creation of a Palestinian State. Simultaneously both Rabin and Peres are busy reassuring everyone that really nothing has changed. No territory has been surrendered. There will be no dismantling of settlements and there will no longer be terror. Peace will be achieved. Glib tongued Ecology Minister Yossi Sarid waxed enthusiastic. He declared: "We have to under-

Continued on page 14

IMPORTANT!

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Speed of news give censors dilemma

A few weeks ago Israel was shocked by the killing of eight soldiers from a hidden bomb planted by the Hezbollah in southern Lebanon. The press gave extensive coverage to the event the following day, but one aspect of the occurrence was never fully clarified.

The attack took place at 5 a.m., as the soldiers were on patrol. Israelis who tuned in radio and television for the 7 a.m. news heard nothing about the incident, but those who received foreign broadcasts, either BBC, or CNN on cable, heard a full account, in which details were added in subsequent broadcasts.

Familiar with the marked anti-Israel bias of both agencies, Israelis at first tended to discount the reports, but the insistent repetition, hour after hour, with explicit facts, gave an air of credence. But still, almost throughout the entire day, there was absolute silence from Israeli sources.

Obviously, Israeli censorship was at work, and as the hours wore on, and the story spread throughout the country by word of mouth, indignation mounted at what seemed like a stupid bureaucratic policy.

It was not until much, much later that the censors gave their approval, and the Israeli media, both electronic and printed, were permitted to announce what the whole world already knew. How could the long delay be justified?

There was indeed a most reasonable explanation. Many Israelis are serving in the army in South Lebanon and on other fronts. There is hardly a family in Israel that does not follow the daily news with some trepidation. A news flash to the effect that eight Israeli soldiers had been killed would have spread fear and consternation among thousands of families. According to policy, the moment there is a casualty every effort is made to notify the family concerned, officially, and only when that is completed can the story be released, followed by the crucial announcement: "All families of the fallen have been informed." That at once

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SOCIAL CALENDAR

By Jean Herschaft

As the new year approaches, we take time to honor the star social event of the past year: National Women's Division-American Committee-Shaare Zedek Medical Center in Jerusalem.

Colorful orchids decorated the invitation, the vision of Erica Jesselson, chairperson of the Women's Board. The newly redecorated Essex House, on Central Park West was the scene. Lee Weinbach, president, was one of the gracious hosts.

The presentation of the "Woman of Valor" award by Ambassador Meir Rosenne who is chairman of the International Board of Shaare Zedek went to Ruth Wexler, perhaps the most appropriate awardee for this special prize.

This prominent philanthropist and art collector from Kings Point, Long Island established a nursing scholarship fund for the Medical Center's new comprehensive Heart Institute, scheduled to open in May of 1994. But, it was the words of Ruth Wexler intimately conveying her personal life-saving experience at Shaare Zedek, as she accepted the award, that left the guests mesmerized.

"While I was in Israel two years ago," she said, "it was



Ruth Wexler (right) and Francine Klagsbrun

arranged for me to get my weekly chemotherapy treatment at Shaare Zedek. It was a new experience. For the first time, the treatments were given with heart. After the 'chemo' a cup of mushroom and barley soup brought me back to the realm of the living. The soup was even better than my mother's."

What an inspiration Mrs. Wexler was. She appeared in tip-top physical condition. She looked elegant and happy surrounded by her family of adult children and grandchildren. Also, by representatives of other organizations she is committed to: UJA, Israel Bonds, JNF, ORT, Hadassah, Technion, the Israel Philharmonic and Migdal Ohr.

Dr. Jonathan Halevy, director general of Shaare Zedek, introduced by Alice Turobiner, luncheon chairperson, continued the thread that Mrs. Wexler had spun with her treatment experience there. He profiled the Center's first days in 1902 when it opened its doors, zooming to 1979 when it moved into its new home occupying 1.3 million square feet, with 750

Continued on page 14

JEW BY CHOICE

A Rose that will not wither

By MARY HOFMANN

I doubt Aunt Rose ever willingly missed a service in her 99-1/2 years.

Rose was one of those rare people whose life somehow



made the world a better place in the quietest, most inconspicuous way.

Rose was a lady. She was a pillar.

At her memorial service we talked about Rosie's life and its passing with a communal smile. Without even trying, Rose epitomized those qualities we all strive for every year during the High Holy Days but rarely ever achieve.

Rose never married, never had children, and never earned a million dollars. She was never president of any organization, as far as I know. Nobody ever wrote newspaper articles about her or stood in awe of her. Instead, they loved her. She was everyone's aunt, and if anyone in our congregation were asked to name the most wonderful human being they knew, they would have named Rosie.

What was so special about this woman? Interestingly, when people talk about Rose, it is sometimes less about what she did than what she didn't do.

I doubt Rose ever once said anything critical about another human being. Rosie believed with all her being that every one of us was beautiful. She told my children, my husband and me we were beautiful every time she saw us. She told everyone they were beautiful. She meant it absolutely. And she was right. When we were with Rose, we WERE beautiful.

I doubt Rose ever asked anyone for anything. She was always around, always there with a good word and a surprise for our dahlings children, always there to help. But I don't recall her ever asking for anything. And anyone she knew would have cheerfully given her the world. (In fact, she WAS the UJA's secret

weapon in Merced. Because Rosie was chair of the annual UJA drive, people would fall all over themselves to make donations).

I doubt Rose ever spent a Hanukkah or a Passover without having children surround her. She gave them quarters, affirmation, and love. Greeting Aunt Rosie was a heady experience for a child. Where else could a kid be assured of finding total approval and adoration?

I doubt Rose ever cared what people thought about her. She didn't have to. She was so authentically a mensch that people simply gathered

rest of us finished much sooner. It became a hallmark of our services that we all recite the Kaddish in unison, then wait a moment for Rosie to finish.

The moment happened quite spontaneously at her memorial service. Time came for the Kaddish, and we recited it in unison. Then we waited. People began to smile. In our own ways, we were all listening to Rose finishing the Kaddish.

It was a beautiful moment. We felt Rose and we felt close and beautiful because of her.

We're keeping that moment and Rose. From now on,

I doubt Rose ever said the Kaddish without feeling it from every corner of her being. A quiet, unassuming woman, she recited the Kaddish with voice and authority, so absorbed in the prayer that it made no difference that the rest of us finished much sooner. It became a hallmark of our services that we all recite the Kaddish in unison, then wait a moment for Rosie to finish.

about her in wonder.

I doubt Rose ever said the Kaddish without feeling it from every corner of her being. A quiet, unassuming woman, she recited the Kaddish with voice and authority, so absorbed in the prayer that it made no difference that the

after Kaddish, we'll all stand quietly for a moment and wait for Rose to finish.

I bet Rose never missed a service. And now she never will.

Mary Hofmann may be reached at P.O. Box 723, Merced, CA 95341

Fischel

Continued from page 7
strong feminist sensibility. What she found there is the subject of this controversial book. Now a graduate student at Princeton, the author argues that rules about sexual harassment should be less vague and that women should be able to handle petty sexual innuendo. (Little Brown, Sept., \$18.95). A novel that will remind you of the best of Philip Roth is *Weinstock Among the Dying* by Michael Blumenthal. (Zoland, Sept., \$22.95). The story involves a poet who teaches at Harvard who was raised by his aunt and uncle, uneducated German-Jewish

refugees from Nazi Germany.

A neglected aspect of the Jewish-American experience is the story of the 19th century migration of Hungarian Jews to the United States. This aspect of Jewish history is remedied in *Bridging Three Worlds: Hungarian-Jewish Americans, 1848-1914*, by Robert Perlman. (University of Massachusetts Press, this month, NPA). Coming in paperback is *Holocaust Remembrance: The Shapes of Memory*, edited by Geoffrey Hartman. The volume contains 21 essays by scholars including Aharon Appelfeld, Haim Gouri and David Roskies. (Basil Blackwell, \$19.95, Sept.).

Far from Rodeo Drive

By ARLENE G. PECK

I am living like a Hungarian peasant. I shlep things all the time. Yes, moi, the debutante of Beverly Hills, carrying my white bread from the bak-



ery. I buy milk fresh and fruits that have the sweetest taste.

I'd forgotten that there are actually places in the world that don't shoot their produce with so many steroids that they taste like cardboard but look very, very big. I've even come to know the shopkeepers as I pass them everyday walking to my Ulpan Meir where I spend five hours a day learning how to speak the language. Badly, but, nevertheless, I'm having conversation. That is, if I don't get too exotic in my vocabulary. I stick to the basics like, "I sit in chair.....now!" Doesn't matter though, strangers tend to think I'm cute while struggling to have a halfway literate conversation with them. My friends, however, refuse to even pretend to listen and want to practice their English anyway.

But, back to the walking. Nobody, but nobody walks in California. At least to do their daily shopping. Did I say daily? I didn't mean that. The only schlepping some of my friends would even know to do is along the shops of Rodeo Drive. I'm talking basic things here. Survival. Whether to buy tehina with onions or without. These are important issues of the moment. I used to know the better things of life. Now? The only kind of wine that I know to order has refundable bottles.

The smells that accost me along my path as I'm walking back to my apartment at the Yamit are enticing. And, to think that I, at one time thought that the breath on some of the residents of the Middle East left something to be desired. Not me. Obviously I've been here too long as I am buying these strange edibles as I travel along the stone streets. Americans tend

to hate the Middle-Eastern food and I was no exception. But, now I'm even finding myself buying these funny looking dishes and eating them with relish. So much so that I've gained 5 kilos here, whatever that is.

Yes, they have me talking kilos and meters although I haven't the faintest idea what that means. I think it happened when I began to emulate the natives.

It is not living in Southern California. I would walk into fish restaurants and order sushi well done. I never have been a mayvin on gourmet. If you really want to get the feel of what a Middle Eastern country Israel is, then a Friday, early afternoon visit to the Carmel Shouk is a must. I come home with broken nails every time, but it's so much fun to experience a morning like that where everyone has come to buy fresh fruit, fish and flowers for the shabbat and eat falafel along the way at any one of the numerous stands to be found.

If anyone had told me when I came to Israel that I would be living here for months on end with only two suitcases, I would have said that they were crazy. Good Heavens! I could pack that for a week-end at La Costa. I've always gone by the attitude that men like cars and women like clothes. Personally, I like men in cars that take me to clothes. Anyway, now all my shoes are in shreds. That's just as well. It is impossible to stroll Israel's stone streets in the high heels that I have always favored.

I hate all my clothes and realize that I could have left most of my sequins and spangles in Marina del Rey. What was normal attire for me there is stared upon here. Go out with a man wearing a tie? Forget it. Besides, it's really too hot and nobody else is wearing one. Most of them lack the money to take you to the tie-required places. Before coming here, I used to say, "Coffee, chocolates and men, some things are just better rich!"

I've discovered that money and clothes aren't everything. What they lack in proper clothes the men of Israel make up for in better bodies. Oh, do they have better bodies! That

is, until they reach somewhere in their mid-40s and they acquire those stomachs that are such a turn-off.

I may not be in such great shape, but I'm aware of it. But I have such a good attitude. Put me in Israel or Italy and watch me take off, not necessarily pounds, but years. Israeli men are so easy to please, thought. Their attitudes are, "If she's naked and already in bed, then she has to be good."

For the most part, though, they keep in shape — something television is sure to change in a short time as TV finally is coming of age here. Too Bad. It contributed to the downfall of the men in the United States as so many became couch potatoes.

Now, instead of waking up at 4 o'clock and making love, Israeli men set their clocks to watch some stupid basketball or soccer game. Not a good omen. For the time being, though, they have to be the most macho in the world. This you are hearing from one who has traveled in a good part of it. The men of Australia were nice, chauvinistic and totally into 'male bonding.' That, in my opinion, doesn't mean macho. My idea of bonding is shopping and my favorite designer is on sale. However, that's another column.

Not so long ago, I would have sworn that Israel didn't have a Jewish prostitute. Ah, but that was before the Russians. Now, there are designated areas where these women parade. I wouldn't have believed it, but a friend took me to a wide open area called Tel Baruch. It is near the tennis courts and the Herzliya Country Club, which was filled with large sand dunes.

The traffic was brisk and surrounding the cars pulling up were about a dozen young and not-so-young hookers. They would go over to the drivers and quote their prices, which I was told averaged \$15. Most were scantily clad and a few looked to be walking around in their underwear. What made this event all the more memorable was that all this activity was taking place at 2:30 on a Friday morning. I suppose it was the last stop before shabbat.

I've seen articles in newspapers commenting that there

Continued on next page

Talking sex

By RITA EDLIN

Q: My 13-year-old daughter has suddenly become a woman! In just one short summer! I've had lots of talks with her, over the years, about the birds and the



bees. But now her questions have become more difficult to answer and I know she needs information I'm not comfortable giving her. Will they do that in public school? How much sex education do they provide? Do I have to worry that they'll encourage her to experiment? I'm confused and worried. I don't want her to have sex before she's married and I've made that clear. But I think she's entitled to have her questions answered. Should I just leave it up to the school? Is there some book that would help?

A: I'm glad you wrote, because your questions are good ones and I'm sure there are many other mothers out there who are wondering, too.

The public schools DO teach sex education, but what is taught is rather basic. (anatomy, biology, information on Sexually Transmitted Diseases (STD's), pregnancy, and prevention methods). It's more likely for that information to DISCOURAGE her from experimentation! In fact, it will make her more aware of the dangers of experimentation.

But it sounds as if you want some way to reinforce the values you taught her. (Don't have sex till you're married). That's a tough order for the next ten or 12 years! And it will only get harder as her glands and hormones continue to work. The explicit bedroom scenes in the movies and on TV will sabotage your efforts. Peer pressure won't help your cause, either. "So what WILL help?" you ask.

To begin with, understanding where your daughter is, in her development will help. Knowing what lies ahead will help, too, so you can be prepared. If you've had many talks with her, you may think she knows the basic facts. But don't forget, youngsters can

only "take in" what they are ready for. Remember the 8-year-old who asked his mother where Billy (the boy next door) came from. After her 20-minute lecture on sex, he said, "Oh, I thought he came from Detroit."

A 6-year-old's ability to comprehend differs from a 12-year-old's. So go over it again, when she asks, slowly and carefully. Pay attention to her responses. That will tell you how much she understood and what she still needs to know. When you are sure she knows the "facts" you may have something else to deal with.

Sooner or later, youngsters become curious about the emotional part of sex. Most parents find it hard to talk about the good parts. It's a bit like your grandmother's strudel—it cannot be described. It must be tasted! And that, you don't want her to do, yet.

More than any books on sex education, it's the movies, TV, and romance novels that actually capture the essence of the emotional aspects. But they also serve to stimulate those urges to "try it." No wonder you're uncomfortable and confused!

To help answer her questions, I can recommend several books. Make them available to her and read a few yourself.

The Boston Women's Health Book Collective has two that are good: *Our Bodies, Ourselves*, and *Ourselves and Our Children* Sol Gordon's *Raising A Child Conservatively in a Sexually Permissive World* should be on your list, along with a basic book by Wardell Pomeroy called *Girls and Sex*. He also wrote *Boys and Sex*.

When your daughter begins to date, she may need help in dealing with her own impulses, some specific direction or "words" to help her say "no," and some confirmation that she is attractive and desirable, even if she does say "no." Peer pressure to "do it" is greater now than when you were growing up, so having friends whose parents feel the way you do will help.

If you would like to enroll in a group to discuss these issues, along with other parents, under the leadership of a professional counselor, DO

Continued on next page

Zimmerman

Continued from page 6
out the play, and Heidi would have options rather than reactions. The confrontation would provide needed dramatic tension, setting up the possibility for a satisfying resolution. Heidi could finally come into her own as a person.

Despite reservations, I recommend this play. The first act had the audience laughing in the aisles. The parody of a woman's consciousness raising group was enough to warrant the price of admis-

sion. Wasserstein should have maintained the comedy throughout.

Instead, she plays on emotion by introducing the AIDS threat and solves Heidi's unhappiness by the time-worn solution for all females: get a baby. For me, the best aspect of the play was its backdrop of feminism that influenced how men and women related to each other. Feminism was a given, not an issue that needed to be resolved.

A former columnist of *New*

York Woman magazine, Wasserstein is an inspiration to this writer. One can be a mainstream female playwright dealing with Jewish themes and still be successful. If you missed this play, you can catch *The Sisters Rosensweig* still playing on Broadway.

Miriam L. Zimmerman may be reached at 3927 Kingridge Dr., San Mateo, CA 94403

Krupnick

Continued from page 11
stand that the PLO is our ally. We have to do everything we can to strengthen the PLO. The main enemy is Hamas."

Top expert Professor Raphael Israeli asserts: "There is a clear majority of Palestinians opposing this agreement. They will continue to act against it." Arafat, for his part, has already made a public pledge: "We shall establish soon a Palestinian State with Jerusalem as its capital." It would appear that we are headed for a big mess, including a Palestinian State, thanks to Rabin and Peres. At stake is their integrity and sincerity. If asked: "Would you buy a used car from Rabin?" At this stage our reply would be: "Certainly not! And from Peres we would not buy even a bicycle." The risk to Israel's security is immense!

Samson Krupnick may be reached at 22 Pinsker, Jerusalem 92228 Israel.

Edlin

Continued from prev. page
call Jewish Family Service, Family Service or your local Mental Health Center.

Rita Edlin may be reached at 2412 Ingleside, I-C, Cincinnati, OH 45206

Peck

Continued from prev. page
are prostitutes on the street who have tested HIV-positive. It's not nice when they don't tell you. I knew one woman who told men that she was on the pill. She neglected to tell them that it was penicillin.

So, folks, if you are preparing for a trip to Israel, know

that Israeli cities have joined the ranks of the "big cities." As a tourist you probably won't see any of this, but it's there. Israel is still the safest place I've ever been. You can walk the streets no matter what time of day or night. But it's not all milk and honey.

Arlene Peck may be reached at The Yamit Hotel, 70 Hayarkon St., Apt. 1107, Tel Aviv, Israel.

Fleishman

Continued from page 10
cratic Jewish lifestyle; facilitate the evolution of Jewish perspective in all areas of life; encourage members to influence and shape Israeli society; and develop links with Jewish communities abroad.

NOAM — NOAR MASORTI

Implemented by the Masorti Movement

"Noam, a countrywide youth movement with more than 1,300 members, offers activities for Masorti and secular youth who seek a pluralistic Jewish way of life. Activities range from weekly study sessions and leadership preparation seminars to the formation of Pioneering Army (Nahal) groups.

JEWISH HERITAGE AND ACTION CENTER (Beit Daniel)

Implemented by Israel Movement for Progressive

Judaism (R)

"The Center conducts programs which emphasize Judaism and Jewish communal life, including adult education and enrichment, family projects, holiday and Sabbath programs, and programs for new immigrants and youth.

"Activities are open to the general public of greater Tel Aviv."

This information, plus lots more was prepared by Barbara Promislow, JAFI Communications, in coordination with Nehemia Citroen, JAFI allocations coordinator, Alan Bakor, JAFI program officer, and Bonnie Levyns, UIA public information coordinator.

I congratulate all of them for making this information public! We need to hear it! Alfred Fleishman may be reached at PO Box 410108-63411, St. Louis MO 63411.

Mengele

Continued from page 9
tion made.

"He had discussions about racial purity with Mengele," Van Renterghem said. "He said Mengele was a fanatic for whom this whole racial idea and these Nazi ideas were like a religion. He was a believer. He was, of course, also a madman."

Munch told his visitors the Nazis required always that when people were killed in camp a doctor be present—and that taking his turn on such occasions was his worst duty.

Van Renterghem said Munch is one of the very few Nazis "who has been willing to put himself through these highly uncomfortable situations" of meeting a Holocaust victim.

Van Renterghem said RTL4 is making the documentary in English in hopes of selling it in the states and in a variety of other countries.

Kor persists in her search. "I believe Josef Mengele is alive and is protected by the same people who are trying to shut us — the survivors — up....How else can they shut us up than by denouncing us as emotional, as unable to accept the facts of life. So they get as many scientists as they can to announce that these were

Mengele's bones," she said.

Tooth and bone samples purportedly from the Brazilian grave, along with blood samples from Rolf Mengele and his mother were subjected in 1990 to DNA testing in England by a geneticist, Prof. Alec Jeffreys of the University of Leicester.

Jeffreys wrote Kor that the samples were brought to him by a Dr. A. Sonnberg of Wiesbaden, Germany, who worked for a criminal investigation unit, and that he relied on Sonnberg's assertions that the samples were authentic.

If a hoax were perpetrated, it could have been done only if every sample were bogus, which would have required "a major and concerted conspiracy extending at least over several years," Jeffreys said. "Personally, I feel that the chances of such a complex deception are remote in the extreme," he said.

The "complex deception" can be explained, Van Renterghem said, by the closeness between the U.S. government and the German administration of Helmut Kohl, plus Israel's need for support in the United Nations from Paraguay. Paraguay's dictator, Alfredo Stroessner, was said to be Dr. Mengele's friend and protector.

MYSTERY PERSON

Do you know who's who?

The Mystery Person believes it is ineffective to condemn those who intermarry.

The Mystery Person has been in the limelight in the Jewish community in the past year or so for his work in his field.

The Mystery Person is a member of the Society for the Scientific Study of Religion.

All Mystery Persons are limited to North American Jews.

Winners of the Post and Opinion Mystery Person will receive a two-month extension of their subscription. Responses must be made by mail. Once included in the contest, that same individual will not be repeated as a Mystery Person.

Social calendar

Continued from page 12

beds. On to the summer of 1991 when it opened the Department of Cardiothoracic Surgery.

"We were understandably nervous, moving into a new area. In the department's first year," Halevy noted with pride, "we saw our decision justified. Housed in temporary quarters with only one operating theater, the new department performed 471 procedures during that year. Some 65 percent of them were by-pass operations, and many others involved complicated valve replacements and correction of congenital malformations."

At that time, he noted, the tenth floor was an empty 70,000 square-foot concrete shell. Plans were drawn up and construction begun to transform it into a state-of-the-art heart institute. (And to rush the course of events, the big news as the new year approaches is that in May of '94, Shaare Zedek's Comprehensive Heart Institute will be dedicated, opening its doors to give new life to more heart patients. Its American Committee is planning an eight-day adventure in Israel to be participants in its dedication.)

Francine Klagsbrun, articulate lecturer, author and columnist of *Moment Magazine*, received its "Woman of Achievement Award."

Our special kudos to the Women's Division of Shaare Zedek — all are women of valor.

Postmark Israel

Continued from page 11

removes the terror from the hearts of thousands of others.

Thus, there was thoughtful and intelligent reason to withhold the news, except for the fact that foreign correspondents, who don't give a damn for Israeli sensibilities (or security, as the case may be) hastened to evade censorship and broadcast the story to the world.

The authorities concerned acknowledge that they have a problem, but they have no solution as yet.—C.A.

LETTERS

FREEDOM OF THE PRESS — The Post and Opinion encourages readers to send letters. All letters to the editor should be addressed to The Jewish Post and Opinion, 2120 N. Meridian St., Indianapolis, IN 46202. All letters should be typewritten and may be edited for publication. Unsigned letters will not be considered, but signatures may be withheld upon request.

Humanist stance absurd, says writer

Dear editor,

Sherwin T. Wine, the proponent of so-called Humanistic "Judaism," trying to discredit the genuine Judaism transmitted in what he calls "sacred texts," claims "It says very clearly in the Torah that the ultimate authority lies with the kohen gadol, the high priest, and he or she who defies his authority (in what way? Y.E.) shall be put to death." (P/O, 7/28). (I already explained some time ago to the readers of P-O, why I cannot call Wine "rabbi").

I wish to state herewith that the above presentation by Wine of what the Torah allegedly "says clearly" in his words, is absolutely UNTRUE, a pure invention of Wine, to put it mildly. Nowhere in the Torah (Pentateuch), neither in Tanach (Hebrew Bible), nor anywhere in the Talmudic sources such authority of the kohen gadol, the high priest, is indicated or mentioned. The Hasmonian high priests wielded secular power by proclaiming themselves as kings, but even then the supreme religious authority was vested as always in the Sanhedrin. According to the Torah the exclusive religious function of the high priest was to officiate at the Temple service on Yom Kippur — the Day of Atonement.

Wine rightly accuses the various non-Orthodox movements of seeking legitimacy for their brands of "Judaism" in the "sacred texts," by twisting those texts through a hypocritical "re-interpretation." He notices that many of those non-Orthodox, even of secularists, do feel in the depths of their hearts that Orthodoxy, such as Lubavitch, is the "real thing." As a denier of the very concept of "sacred," Wine calls for an "alternative" — to replace this concept as basis of Judaism by another vague concept, "Jewish experience." This "Jewish experience" should make, in his opinion, "Humanistic" Judaism "fully and completely" Jewish, even without a belief in G-d.

While Jews are theoretically still considered Jews by the Halacha, whatever their personal convictions are, it is absurd to claim that awareness of some vague "Jewish" experience may be considered as "Judaism." The importance and scope of the awareness of Jewish experience, without real Jewish faith, is due, as historical experience has shown, to diminish and finally disappear from generation to generation under the overwhelming impact of the general culture dominating the societies in which the Jews are living thus bringing about total assimilation and a final dissolution of the Jewish People.

I do not know whether Wine and his "Humanistic" associates care. Why should they? Humanism does not need Jews.

However genuine Judaism cares!

Y. Etzion
11 Fort George Hill
New York, NY 10040

Immigrants find New Year sweet

Dear editor,

We welcome the new year with the taste of honey, hoping for the sweetness of happiness, health and good fortune in the months to come.

For newcomers to Israel fleeing the warfare, revolution, anti-Semitism and hunger of Yugoslavia, Russia and Ethiopia, the very land itself must seem like the taste of honey. Still, the happiness of arrival is tempered by the strains of cultural differences, an unfamiliar language, economic necessity, political stress, threats from across the borders.

Together we work so that all may know the sweetness of the new year.

We wish the same for you and yours, a good, happy and healthy year, sweetened by the joys of family and accomplishment.

And may there be peace. For Israel and all humankind.

William Z. Novick
79 West Monroe St.
Chicago, IL 60603



Simon wrong about Weinberger's father

Dear editor,

It is one thing to agree with Edward Simon's views on the subject of Jonathan Pollard (NJP 8-4-93), but Simon's pejorative statement about Caspar W. Weinberger's father needs evidence.

Why does Edward Simon presume to label the late Herman Weinberger an "apostate?" Does Simon have hard evidence substantiating Herman Weinberger's apostasy from Judaism?

We know that both Herman Weinberger and his parents (his father was Nathan Weinberger of Golden, CO) previous to World War I were members of Temple Emanuel in Denver. Herman Weinberger subsequently married Miss Cerise Willard, an Episcopalian; their son Caspar Willard was apparently raised within the Protestant-Episcopal religion. Later on in life Caspar W. Weinberger served as treasurer of the Protestant-Episcopal diocese of California.

These facts do not, however, prove that Mr. Herman Weinberger himself converted to one of the Protestant religions; perhaps he did, perhaps he didn't. In any event, it behooves one tossing pejorative epithets about.

Klaus J. Herrmann
25 Henley
Mt. Royal, Que. H3P1V4

Radio host shallow on record of Nazis

Dear editor,

Indianapolis talk show host Stan Solomon, a "Jew for Jesus," surely is not anti-Semitic (i.e. anti-Jewish), but he is very much an am haarez, an ignoramus on German-Jewish history and on the Hitlerist regime.

If some of we German Jews had "prominently expressed" our views that homosexuality is criminal deviation or an abomination (toeva = Leviticus 18 and 20), things would quite certainly not have "gone easier" for us. (P-O, Aug. 11).

As Solomon ought to have known before he put his mouth in gear, the Chief

of Staff of Adolf Hitler's storm troopers (Sturm-Abteilungen, S.A.), Ernst Roehm, was a practicing homosexual. So were a whole raft of Roehm's upper echelon S.A. commanders and so were some significant number of middle and lower rank storm troopers. Any Jew or for that matter Christian of Jewish antecedent in Hitler's Germany who would have voiced the kind of opinions Stan Solomon promulgates would have been dragged out of his home, taken to one of the Sturmkeller (storm cellars) of the S.A. and beaten to a pulp. If he survived the beatings and tortures inflicted on him, a questionable presumption, his next destination would have been one of the KZ-Lager within Germany. He would there again have been under S.A. supervision.

Even after Hitler's night and day of the Long Knives in June 1934, when Ernst Roehm and his cohorts, homosexuals or not, were executed en masse, the public views of Germany's Jews were completely irrelevant to the Hitler government's planned and implemented policies. Whether or not these were Zionist or anti-Zionist Jews, Orthodox or Reform, Jews who had converted or whose parents (even grandparents) converted to Christianity was of not the slightest concern to the Nazi government.

As well, it is untrue that "Jews" promoted homosexuality in pre-Hitler Germany, although there were certainly sexologists like the eminent Magnus Hirschfeld (1868-1935) who and whose institute in Berlin studied homosexuality. Hirschfeld regarded homosexuals as members of an "intermediary sex" and rejected the notion that homosexuality is a crime. He was seriously wounded after one of his lectures, when an anti-Jewish assassin attempted to murder him.

For Stan Solomon's information, there was no shortage of prominent Jewish leaders in 1933, who very much tried to assuage Adolf Hitler by indeed "prominently expressing" loyalty and devotion to his National Socialist Revolution. None other than Rabbi Dr. Elie

Munk of Ansbach in Bavaria, (1900-1981 in New York City) wrote in his book *Judentum und Umwelt* in the autumn of 1933, that Germany's Orthodox Jews would be the most loyal and enthusiastic followers of the National Socialist movement, except for the movement's anti-Semitism. Rabbi Dr. Elie Munk was and remained a foremost representative of separatist Orthodox Judaism, as established by Rabbi Samson Raphael Hirsch. He subsequently became father-in-law to the distinguished British chief rabbi.

Irrespective of what the German Jews avowed in public, or what they ought to have so avowed did not and would not have altered Adolf Hitler's plans, intentions and implementations. Klaus J. Herrmann
25 Henley,
TMR/Que. H3P1V4 Canada

Hadassah sets its status straight

Dear editor,

Regarding your editorial, "The Largest," (Aug. 25) you are almost correct in understanding that Hadassah is the world's largest Jewish women's organization. Hadassah is the largest women's Zionist organization in the world. Hadassah has 385,000 members in the U.S. vs. N'amat's 50,000 American members. And, according to the Non Profit Times' top 100 charities, Hadassah is the largest women's organization in the U.S. in terms of fund raising.

By the way, Hadassah is always producing potential Israeli Prime Ministers — both female and male. Just come visit our maternity wards at Hadassah-Hebrew University Medical Center in Ein Karem and Mt. Scopus. So you're right, who knows what the future will bring?

Deborah Kaplan
Hadassah National President
50 W. 58 Street
New York City, NY 10019

Weizmann scientists on PBS this Tuesday

NEW YORK — Solar energy research at the Weizmann Institute of Science in Israel will be reported on PBS's second segment of its program, "The Next Generation," on Tuesday, Sept. 14. Check local stations for the exact time.

High school reschedules games off High Holidays

IRVINE, Ca. — Starting quarterback Dov Herbstman of the University High here is so good that when his parents advised the coach that the second game of the season conflicted with Rosh Hashanah and the following game with Yom Kippur, both games were rescheduled. His friend, Andrew

Silberfeld, the starting center, is also Jewish.

Both Herbstman and Silberfeld observe kashrut and observe the Sabbath, according to Heritage, the Los Angeles Jewish Weekly. Other Jews on the team had planned to play on the regular dates.

SPORTS SCENE

Strong kickers, marginal defense

By SHEL WALLMAN

In this second part of our annual College Football Preview (Divisions I-A & I-AA), we'll survey the defense, which appears marginal ex-

Westwood, MA; John Rubin (Jr) — Boston U.-5:11, 205 from Plymouth, MA; and Jeff Rice (Soph) — Boston U.-6:1, 210 from Riverdale, NJ.

No defensive linemen have been identified to us as starters. The following linemen hope to start or will be reserves: Leon Bender (Fr) — Washington State-6:5, 230 from Santana, CA; Brent

Burnstein (P) (Fr) — Arizona State-6:8, 235 from Phoenix; Brock Dubin (Sr) — Georgetown-6:1, 250 from Guilford, CT. (14 tackles as junior); Doug Melson (Jr) — U. of New Hampshire-5:10, 250 from Fairfield, CT; Josh Heinrich (Sr) — Northeastern U.-6:6, 242 from Truro, MA; Ben Metzger (Fr) — Harvard-6:1, 225 from New York, NY; Zach Lehman (Jr) — Dartmouth-6:2, 225 from Baltimore, and Brad Topchik (Jr) — Columbia-6:1, 260 from Randallstown, MD.

No members of the defensive backfield have been identified to us as starters. The following DB's hope to start or will be reserves: Greg Cole (Soph) — Oregon State-5:9, 163 from Van Nuys, CA; Chris Weissman (Soph) — Air Force-5:11, 175 from Anaheim, CA; Josh Lerner (Soph) — Drake U.-5:9, 172 from Highland Park, IL; Zack Freedman (Soph) — Michigan-5:10, 193 from Los Angeles; Brad Kahn (Soph) — Harvard-5:11, 185 from Boca Raton, FL; and Adam Scheier (Jr) — Dartmouth-5:10, 190 from Scarsdale, NY (13 tackles as a soph).

Kicking game
Eric Abrams (Soph) — Stanford-5:8, 162 from La Jolla, CA. Eric should be a four-time Jewish All-American. As a frosh, he hit 31/32 PAT's and 16/20 FG's with the longest

sailing 49 yards. He was ranked #18 among Div. I-A kickers for number kicked and accuracy and was the #2 frosh scorer with 79 points.

Gilad Landau (Jr) — Grambling State-6:0, 185 from Netanyahu, Israel. A two-time All-Black Colleges, 1st-team, selection, Landau kicked 60/62 PAT's and was 9/15 on FG attempts.

Dave Lipetz (Sr) — Rutgers-5:10, 170 from Spring Valley, NY. Dave had a fine season punting for the Scarlet, booming 39 for 1,555 yards, a 39.9 average with no blocks and his longest airborne for 65 yds.

Larry Israel (Sr) — SMU-6:0, 185 from Los Angeles. After transferring from UC Santa Barbara, Larry started slowly but finished with a flurry punting 64/2540 for a 39.7 yd average, no blocks, the longest soaring for 57 yds and a run-back average of only 6.2 yds.

Jon Cohen (Soph) — U. of Connecticut-6:0, 190 from Marlton, NJ. Starting for the Huskies as a frosh, Jon punted 67/2436 for a 36.4 yd average, no blocks and the longest flying 64 yds.

A number of the following kickers/punters could earn starting nods: Michael Rappaport (Soph) — U. of Washington-5:10, 175 PK/Punter from Beverly Hills, CA; Scott Goldberg (Jr) — Toledo-6:12, 180 Punter from Fairfield, OH. (starter has graduated); Sean Liss (P) (Soph) — Florida State-6:5, 210 Punter from Gulfport, FL; Lee Rubin (Fr) — West Virginia-6:0, 225 from Miami; and Dave Begelman (Sr) — Lehigh-5:10, 170 PK from Rockville Center, NY.

Who'd we miss? Write SHEL WALLMAN at 70 West 95 Street, #27G, New York, NY 10025 or call (212) 666-0352.

Alcott's final round is fatal

SPRINGFIELD, IL. — Amy Alcott was in striking distance for that elusive 30th win which will place here in the Hall of Fame at the State Farm Rail Classic, but a 72 on her final round

was her downfall. Scores of 69-67 on her first two rounds led experts to believe that Alcott's day had come. As it was she finished in a tie for third place.

Gilbert puts up a tough battle

NEW YORK — Brad Gilbert made it to the fourth round of the U.S. Open here, and Thomas Muster of Aus-

tralia was extended to the utmost to win the match. The score was 6-2, 7-5, 6-7(7-5), 6-2.

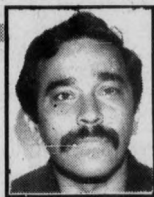
JEWISH SPORTS TRIVIA

This is a new weekly sports feature. Those who answer correctly will receive a two-month extension of their subscription, the same prize as those who answer our Mystery Person Contest correctly. Since the subscription price is \$36 a year, the sixth of a year prize can be considered as worth \$6. Mr. Goldstein, of Indianapolis, is a sports buff who has contributed to The P-O in the past. In each case the correct answer is a Jew.

By PAUL GOLDSTEIN

1. A lefty, he once threw a no-hitter for the California Angels.
 - A. Bo Belinsky
 - B. Dick Hilinsky
 - C. Frank Machinsky
 - D. Jim Rowinsky
2. Also a southpaw, this pitcher had two no-hitters in his career.
 - A. Kenny Mikes
 - B. Mike Kenn
 - C. Ken Holtzman
 - D. Red Holtzman
3. In 1980, he won the American League Cy Young Award, chalking up 25 victories.
 - A. Jeff George
 - B. Bill George
 - C. George Stone
 - D. Steve Stone

LAST WEEK'S ANSWERS — The player who caught the winning pass in the 1935 Notre Dame-Ohio State game was Wayne Milner. The Ohio State tight end who went on to star with the San Francisco 49ers was John Frank, and the all-American center at Michigan in 1943 who later starred with the Detroit Lions was Mero Pregulman.



cept at linebacker, and the kicking game, which is more than adequate.

THE DEFENSE

Linebackers

Andy Berlin (Sr) — Pennsylvania-6:2, 230 from Fair Lawn, NJ. Despite missing three games, Andy closed with 72 tackles (#4), 5 tackles for losses, 2 fumble recoveries (#1) and 2 QB sacks. He was named All-Ivy, 2nd-team.

Josh Bloom (P) (Jr) — Dartmouth-6:1, 215 from Alamosa, CO. Josh joined the varsity and made the defense his own. He led the Big Green with 98 tackles while making 2 interceptions (#2) and 2 QB sacks. He was named Dartmouth's outstanding sophomore.

Dave Getson (Sr) — Princeton-6:1, 210 from Framingham, MA. Dave starred on the special teams last year, making only 5 tackles from the line scrimmage, but graduation has depleted the Tigers' linebacking corp and Dave will finally get his chance to start.

Chang Weisburg (P) (Soph) — St. Mary's-6:0, 203 from Rosemead, CA. Chang was 15th in tackles for the Gaels as a frosh and is expected to start.

The following LB's are expected to play reserve roles: David Benedict (Sr) — Southern Utah State-6:0, 225 from Tempe, AZ; Aaron Blatt (Fr) — Cal Poly (SLO)-5:11, 190 from Northridge, CA; Ron Melnik (Fr) — North Carolina State-6:1, 225 from Blairtown, NJ; Craig Hertzman (Soph) — Yale-6:0, 205 from Cincinnati; Josh Field (Sr) — Northeastern-6:1, 210 from Newton, MA; Ron Hess (Sr) — Lehigh-5:10, 2333 from Foster City, CA; Peter Friedman (Soph) — Colgate-6:2, 230 from Briarcliff Manor, NY; Andrew Fink (Jr) — Boston U.-5:10, 195 from

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